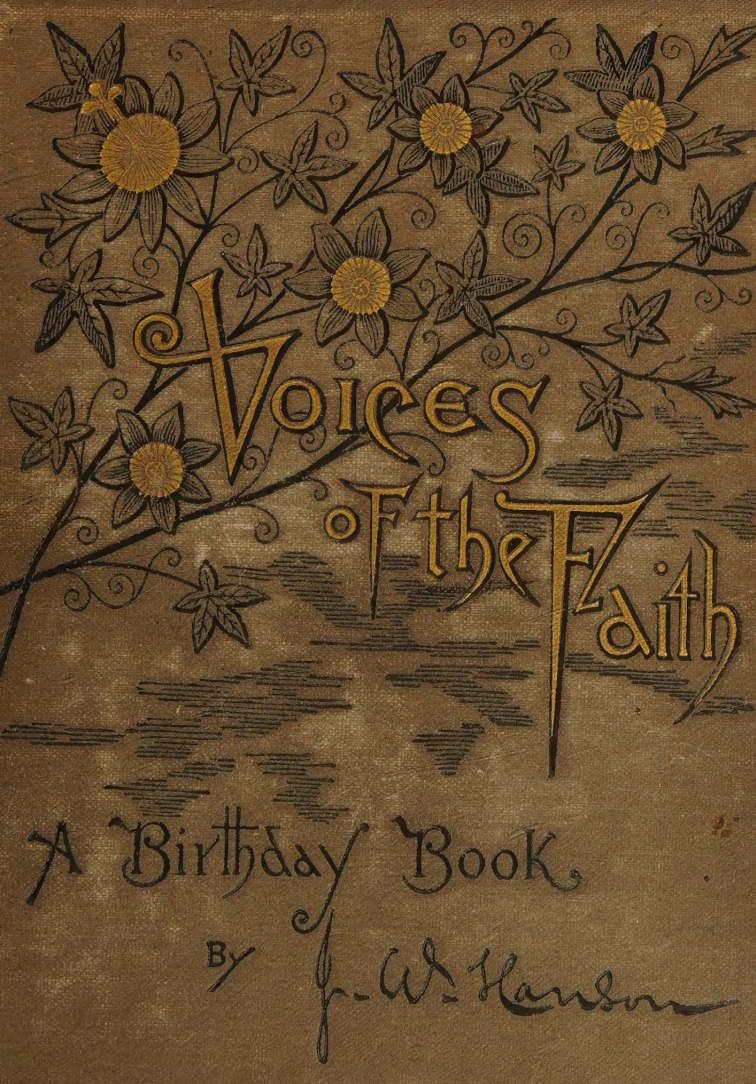
Voices
of the Faith
A Birthday Book
By
J. W. Hanson

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BERKELEY 9, CALIFORNIA

Gift
Rev S. T. Willis

"A Christmas Present"

to

Grace F. Currier,

from her Aunt,

Sarah D. Brockway.

"Dec. 25th 1889."

VOICES OF THE FAITH

VOICES OF THE FAITH

A Birthday Book

CONTAINING A SELECTION

FOR

EVERY DAY IN THE YEAR

FROM WRITERS

EXPRESSING THE UNIVERSALIST FAITH

By J. W. HANSON, D.D.

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Preface.

THE plan on which this book was projected was to place the name and contribution of each author quoted under the date of his own birth, and at least one on each date. But it was soon seen, that in many instances this would be impracticable; for, not anticipating the importance or even the existence of this publication, in many instances those whose names are found in it were so perverse as to have been born on dates already pre-empted by others. This necessitated either placing several names under one date, or under other dates than their own. Accordingly, each name is found under the date of its owner's birth, unless otherwise specified. Where the compiler was unable to ascertain a writer's birthday, an asterisk (*) is affixed to the name. Where the birthday had already been occupied, and was known, the name is found elsewhere, and the date follows the writer's name. Besides these, a large number of names and dates, without extracts, will be found on their appropriate pages, in the lower left margins.

It was the compiler's design to name all the living ministers of our church; and he sent a circular to each one

in our Year-book whose birthday he did not know, requesting dates and an extract. Those not mentioned, and those mentioned whose dates are not given, are those from whom no response has been received.

Like a great, a precious diamond, the kohinoor of Christian doctrines, the idea of universal salvation flashes divine light from every facet and at every angle. Turn it which way we may, look at it from any point of view, and some new and brilliant hue delights the eye. The pages of this book will show some of the many phases which this great truth presents to different minds.

J. W. HANSON.

NOTE. — The reader will find more than thirty names in this edition that were not in the first.

VOICES OF THE FAITH

January.

These, as they change, Almighty Father, these
Are but the varied God. The rolling year
Is full of thee. . . .

. . . I cannot go
Where Universal Love smiles not around,
From seeming evil still educing good,
And better thence again, and better still,
In infinite progression.

JAMES THOMSON.

His days are numbered,
The number of his months is with Thee,
Thou hast appointed his bounds that he cannot pass.

JOB xiv. 5.

He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? — Ps. cxlvii. 16, 17.

Of Him, through Him, and to Him are all things. — ROM. xi. 36.

January 1.

The word "lost" itself has a force in it in favor of the doctrine of universal grace and salvation. Men could not be lost in sin if they did not belong to God. It would be impossible to lose a man who belonged nowhere. When, therefore, God speaks of sinners as being lost, it shows they *belong* to him. All men are lost while in a state of sin. "All we, like sheep, have gone astray." The sheep could not go astray if they had no owner, and if they belonged to no fold. Where it is said, therefore, that they have gone astray, it presupposes they belong to some owner, and have a fold. The same is true in regard to sinners. They are lost; they have gone astray from God; Jesus is the shepherd, the good shepherd, and giveth his life for the sheep; and he gave himself a ransom for *all*, to be testified in due time.

Rev. Thomas Whittemore, D.D., 1800–1861.

January 2.

The doctrine that God is our Father solves the problem of human life. It is a pledge that our infinite Friend ordains our respective allotments, however dark or sad they may seem to be; that our whole life, through all its stages and fortunes, its mingled web of events, incidents, and vicissitudes, its alternations of health and sickness, joy and sorrow, prosperity and adversity, and even our sins and follies, will be made the means of everlasting progress in knowledge, virtue, and bliss.

*Rev. Theodore Clapp, D.D.

January 1.

January 2.

January 3.

I cannot believe that any human being can be beyond the reach of God's grace and the sanctifying power of his spirit. And, if all are within his reach, is it possible to suppose that he will allow any to remain unsanctified? Is not the love revealed in Jesus Christ a love unlimited, unbounded, which will not leave undone anything which love could desire? It was surely nothing else than the complete and universal triumph of that love which Paul was contemplating when he cried out, "Oh the depth of the riches both of the wisdom and knowledge of God!"

THOMAS ERSKINE of LINLATHEN, 1788–1870.

Gen. RICHARD GRIDLEY, 1710–1796.

January 4.

God must be accomplishing a design invariable, and without the shadow of turning, — the design to save every one of us everlastingly.

*FLORENCE NIGHTINGALE, 1820–

January 3.

Harvey H[illegible] 1857

January 4.

January 5.

Only one who could compass the whole register of the soul, measuring the heights of joy, and sounding the mysterious depths of grief, could translate into our human language the sublime messages, which since creation's dawn have been telegraphed along a thousand lines of material communication, telephoned in the harmonies of nature, and wrought into the whole web of history. Only such a one could gather up the fragments of truth scattered along the pathway of the nations, and so arrange and vivify them that they should satisfy the needs of the world. Only Jesus has been able to interpret that word which was in the beginning with God.

Rev. Olympia Brown-Willis, 1835–

January 6.

If I am to be a minister of religion, I must teach the poor people that they have a Father in heaven, not a tyrant; one who loves them all beyond power of heart to conceive; who is sorry when they do wrong, not angry; whom they are to love and dread, not with caitiff coward fear, but with deepest awe and reverence, as the all-pure, all-good, all-holy. I could never fear a God who kept a hell prison-house — no, not though he flung me there because I refused.

J. A. Froude, 1818–

January 5.

January 6.

January 7.

I know that He who gives can take,
And doeth both in love ;
I gladly take His "strong right hand,"
That leadeth me above.

And so with joy I tread along
The future left for me,
Knowing I soon shall reach the land
Of immortality.

ELISABETH L. MATHER, 1815–

January 8.

No Christian soul can pray or hope for the endless ruin of a single human soul, — can regard it even with complacency, much less with "a joy full of glory." If the tongue proclaim faith in such an issue of any human life, the heart rebels against, and cannot pray for it. Such a faith does not satisfy, and therefore cannot give rest. It is only that faith which reveals a home for all — where kindred, friends, and the whole world shall surely meet, all saved and blest at last — that can satisfy any benevolent or Christian soul, or that any such soul can possibly pray or hope for.

* Rev. W. S. BALLOU.

January 7.

January 8.

January 9.

What I wish to see, what I think essential to our greatest efficiency and success, is that every man who calls himself a Universalist should cordially enroll himself as a member of our body, feel himself a part of it, and acknowledge his obligations to render it faithful service. Mere hangers-on, idle, indifferent drones in any hive, are often a greater hindrance than help. We want members, indeed: I desire to see our denomination large and strong; but, if this cannot be at once, let us make amends by being united and active, full of courage and vigor. With such union and energy there is nothing really necessary or indeed desirable that we cannot do.

Rev. T. J. Sawyer, D.D., 1804–
Rev. Alexander McArthur, 1817–1872.

January 10.

The Sacred Scripture does indeed call our God a consuming fire (Deut. iv. 24), and says that rivers of fire go before his face (Dan. vii. 10). As, therefore, God is a consuming fire, what is it that is to be consumed by him? We say it is wickedness, and whatever proceeds from it, such as is figuratively called hay, wood, and stubble. These are what God in the character of fire consumes. He shall come also as a refiner's fire, to purify rational nature from the alloy of wickedness, and from other impure nature which has adulterated, if I may so say, the intellectual gold and silver. Rivers of fire are, likewise, said to go before the face of God, for the purpose of consuming whatever of evil is admixed with the soul. — *Contra Celsum, lib. iv. cap. xiii.*

Origen Adamantius, 180–254.

January 9.

Clark. Waters
1835-

January 10.

1874 Henry A. Stevens 1893

January 11.

But what a divine power we may grow to be, what an irresistible but benignant kingdom over the minds and hearts of men we may establish, when we shall more constantly and fully recognize the power of the Holy Spirit in the work of saving souls; when our reasonable doctrines shall be united to a living faith in God, to a personal saving knowledge of Christ! Did we have more spiritual life and action, these material concerns of our churches, about which we so much worry, would of necessity be cared for efficiently, and prosper greatly.

* Rev. J. M. Bailey.

January 12.

God is a worker. He has thickly strewn
Infinity with grandeur. God is love.
He yet shall wipe away creation's tears,
And all the worlds shall summer in his smile.

Alexander Smith, 1800–1867.

Father and God, whose love and might
To every sense are blazoned bright
On the vast three-leaved Bible, — earth, sea, sky, —
Pardon the impugners of thy laws,
Expand their hearts, and give them cause
To bless the exhaustless grace they now deny.

Horace Smith, 1799–1849.

January 11.

Elmer E. Dodge 1861

January 12.

January 13.

I am a Universalist primarily because I believe in the sovereignty of God.

He made the worlds and all they contain. He made man, as all things else, for his pleasure. All that he has made he governs continually. He relaxes no part of his control. He cannot be disappointed in his work. He never fails. He will not have to "*try, try, try again.*" His government of all things is a perfect *success.* Those who make the divine government appear a miserable failure libel the Deity most dishonorably. Hence my trust in the divine goodness. "He cannot deceive nor be deceived;" but he will do all his pleasure.

"I make peace, and create evil, I the Lord do all these things."

Rev. Robert Blacker, 1813–

January 14.

There was one prominent thought that took possession of my mind even in my boyhood years, and which has steadily remained there to the present time. I thought of God as the *Father* of all spirits. And it seemed clear to my mind that the relation of Father and child, subsisting between God and man, was such as could not be created by any acts of obedience on our part, or destroyed by any deeds of sinfulness. If the relation thus named could be absolutely *destroyed* by sin, the sinner would at once be released from all *filial* obligation to his Maker, and would henceforward be regarded as no better than a beast.

In this seventy-fifth year of my age and the fifty-third of my public ministry, the thought of which I have spoken is still uppermost in my mind, and it gives shape and character and strengthening to my Christian faith.

Rev. Asher Moore, Jan. 13, 1810–

January 13.

January 14.

January 15.

My faith is grounded in the nature of God and man. God, the supreme mind, controls all, and is through and over all. He is love. Man is made to be in his likeness. The fulness of this was shown in Jesus: it *will* be shown, in the fulness of time, in all mankind, for God *cannot* fail. All man's intuitive tendencies, the bent of every power of his spirit, is toward this completeness, — this oneness in Christ and God. The child inherits all the nature of its father: so we are heirs of the divine nature; and no power *can* or *will* disinherit one of us. And in this self-evident position I rest; nor fear nor doubt nor creed can shake my trust.

Rev. Lindley M. Andrews, 1836-

January 16.

And who saith, "I loved once"?
Not God, called Love, his noble crown-name casting
A light too broad for blasting.
The great God, changing not from everlasting,
Saith never "I loved once."

Mrs. E. B. Browning, 1809-1861.

January 15.

January 16.

January 17.

It is more and more seen and felt that God is working with man and for man to enlighten, purify, and strengthen him in spiritual things; that man has his part to do in bringing sin to an end, and in making the universe of intelligent creatures the willing and acceptable subjects of their spiritual Ruler. The righteous consummation is decreed and promised on the ground of divine and human co-operation. Prophets announced it; Christ proclaimed it; apostles reiterated it. The Revelator in vision foresaw it, and he heard every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever! — the whole universe joining in ascriptions of praise to the Saviour.

Rev. I. J. Mead, 1841-

January 18.

Sorely as we have offended, we can do nothing fatal. Sheer blasphemy and inhumanity in the old theology is the doctrine of a doom to perdition and eternal woe for our personal or our ancestral delinquency. The bottomless pit were a blot on Deity, though but one soul wallowed in it.

* Rev. C. A. Bartol, D.D.

January 17.

January 18.

January 19.

My early religious impressions were received in the atmosphere of partialism. The church, the Sunday school, and the home made the awful future a serious reality to my young heart. So firmly was "orthodoxy" instilled into me, that much of the joy peculiar to childhood was changed into sadness.

But, when other influences entered my heart a little later in life, this world itself had a larger meaning to me, and God became to me, not the monster which "orthodoxy" had taught, but the righteous Father who owns all worlds and all people, and that relationship a tie never to be broken. And Christ became to my soul, not the messenger of death, but one with *good tidings of great joy*. And it has ever since been my aim to proclaim that *good news*, that the world might be blessed.

Rev. William Percival Burnell, 1851-

Rev. F. E. Kollock, 1848.

January 20.

The sense of the universal is the sense of the divine everywhere. We live by faith in the divine thought and purpose. Earth and stars, sun, sky, and air, plants and animals, the dust-atom and man, are all significant to us by God's working in them. The darker providence we rest in him by faith. The thing of beauty we hail with joy. The life of virtue, tenderness, aspiration, so rich in thought, blessings, praise, and prayer, we receive as the divine pledge to man. Life becomes more and more. Our relationships to atoms and stars, creatures and men, are sacred. Conscious duties are upon us. And more than those duties are is God in the divine moralities working the infinite work. In the faith in God, coming on the unseen courses of the Spirit, man in these scenes of outer nature, and in living and in dying, is comforted. God is better and greater than all earth's need, than all human longing, need, and joy.

Rev. S. W. Sutton, 1850-

Rev. Walter Ferris, 1768-1806.

January 19.

January 20.

January 21.

As cause and effect are in likeness of nature one and inseparable, it follows that man's life, however affected by things seemingly adverse to it, as negatives resist and chafe against their positives, can never lose its positive sense of conscious existence as posited in likeness of nature with God: hence "the everlasting redeemableness" of the human soul. The life of God in it is the pledge of its redemption.

It is false in fact to say that the things in man's nature and conditions that antagonize his spiritual manhood can be held as cause of final and eternal separation from God, for the divinity of his manhood admitted to co-exist with the human *is there;* and, where God is in such high sense of self-evident purpose of wisdom and goodness, there can be no rational ground in reason or Scripture for the common and repulsive idea of final separation from God.

Rev. WILLIAM C. BROOKS, JAN. 20, 1824-

January 22.

I would be perfect as my Father in heaven is perfect, for an accumulated pleasure attends each accession to my virtues. Are providential events encircled with clouds, faith points me to a smiling God beyond them. I love that God, for he smiles on my efforts to forsake my sins. I will worship him, for he is my Father.

Rev. T. J. TENNEY, 1807-1854.

Rev. ORREN ROBERTS, 1811-1882.
Rev. B. F. STRAIN, 1823-1877.
Rev. Z. COOK, 1821-

January 21.

January 22.

January 23.

Pure love is the only eternal fire.

Madame De la Motte Guyon.

January 24.

We are more and more profoundly impressed with the practical value of "Our Faith" as we make the person of Jesus Christ, in his life, death, and resurrection, of vital force in our hearts; for Jesus came, not to save sinners from "endless misery," but from unholy thoughts, words, and deeds. "He shall save his people from their sins." His salvation rescues us from sin by impressing the heart to make itself pure. Jesus, then, is the Deliverer from wickedness by becoming a positive element within us for good. It is permitted the now time to witness the slow yet sure and steady progress of this salvation. Eternity can alone behold its wondrous consummation.

The mind which comprehends and the heart that loves this "Faith" will not be satisfied until there is an individual and an absorbing interest in the soul for Christ, producing intimate union with the Redeemer.

Rev. Edward Morris, 1837–

Rev. Alvan Dinsmore, 1803-1883.

January 23.

January 24.

January 25.

I believe in the gospel of universal grace, because it teaches that every pure desire and every holy affection shall find its appropriate object and its perfect realization; because it fosters and sustains the best hopes of men, and sends them out with victorious energy to overthrow the wrong, and enthrone the right.

I believe in the gospel of universal grace, because it forms one of the fundamental convictions of humanity, being contained in the esoteric teachings, and expressed in the symbols of all the cultivated religions of the earth.

Rev. N. White, Ph.D., 1835–

Rev. S. W. Sample, Jan. 26, 1855.

January 26.

In the broad sea humanity
A gallant bark with us set sail;
But, drifting on, our courses changed
With the first rising of the gale.

And we have spoken many a sail,
And waited answer with white lip,
In hopes to hear from one who is
To us through life a missing ship.

. . . . .

Is she afloat a shattered wreck?
Or lies she deep in coral caves?
Or is she where those floating bergs
Wedge them within their icy graves?

We cannot know until we gain
The port for which we all are bound;
But there we know all sails will meet,
And every missing ship be found.

Hattie Tyng Griswold, 1842–

January 25.

January 26.

January 27.

How can the *existence of sin* be harmonized with the divine goodness? If God made man, and man sins, is not God responsible? *Certainly not.* We believe all the powers of man were made for noble uses: if he *pervert* those powers, the sin is *his*, not God's.

A locomotive engine is constructed for a definite and useful purpose. If the temperature of the boiler is raised too high, an explosion occurs, the train is set on fire, passengers and freight are all consumed. The daily papers are filled with graphic descriptions of the dread calamity. Who is held responsible for the loss? Is it the man who first used steam for motive-power? *No.* Is it the one who made the engine to use the power? *No.* It is the engineer, — he who runs the machine, he who through inattention was the sole cause of the terrible calamity. Just so it is with man: he is an engine of God's creative skill, called into being to work righteousness.

Rev. F. A. Dillingham, 1851–

January 28.

How animating, how heart-cheering, the subject of God's universal and impartial benevolence! To me it seems the most glowing theme men or angels can dwell upon. I find I can gather daily of its wholesome and delicious fruits a full supply. In the good Father I fear not to trust.

Eunice Hale Waite Cobb,
Jan. 27, 1803–1880.

January 27.

January 28.

Mrs. Ruth P. Steele 1877

January 29.

A poor woman of great worth and excellent understanding, in whose conversation my father took much pleasure, was on her death-bed. Wishing to try her faith, he said to her, "Janet, what would you say, if, after all he has done for you, God should let you drop into hell?" — "E'en as he likes: he 'll lose more than I do."

JOHN BROWN, M.D.

Rev. T. W. ILLMAN, 1853–

January 30.

When we entered the ministry, "the tremendous creed" of Calvinism dominated the Protestant world. Our demand for a reasonable heaven and a reasonable hell grew into affirmations concerning the Bible and God and human nature. These affirmations of Universalism have been so widely received that they have softened the heart of Christendom, and have done much to expel barbaric ideas and feelings from the Protestant world. The general doctrine of our church has leavened community. It cannot be suppressed. Its sweetness is in the very air we breathe, free as the perfume of the world's flowers. *The broadness* of dominating religious ideas and sympathies may be largely due to the trend of liberty and general enlightenment; but the reason and benevolence of Universalism have done a good deal to make it a blessing to the race.

Rev. J. RILEY JOHNSON, 1818–

January 29.

January 30.

Holy Lord Jesus, thou wilt search till thou find
This lost piece of silver, this treasure enshrined
In casket or bosom, once of such store,
Now lying under the dust of thy floor.

. . . . . .

There is no such word as "too late" in the wide world, nay, not in the universe. What! shall we, whose atom of time is but a fragment out of an ever-present eternity — shall we, so long as we live, or even at our life's ending, dare to cry out to the Eternal One, "It is too late"?

Dinah Muloch Craik, 1826–

February.

Old churlish Winter's youngest child,
Though here so boisterous and rude,
In Egypt is *Phamenoth* styled, —
Of the fair moon that bringeth good:
Her name in Arabic's sweet, —
Shasban, or month with hopes replete,
Forerunner of bright days;
And *Adar* is his Jewish name,
For then a purifying flame
Flung far and wide its rays.

W. H. C. Hosmer.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. — Isa. lv. 10, 11.

As birds flying, he scattereth the snow, and the falling-down thereof is as the lighting of grasshoppers: the eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it. — Ecclus. xliii. 17, 18.

He will finish sin, make an end of transgression, and bring in everlasting righteousness. — Dan. ix. 24.

February 1.

Can it be true that God has set bounds to everything beneath the sun, and left man, as a single exception, to an illimited course of rebellion to his laws? Those may believe it who can; but I must say we have no fears that such a position can be true. Men may wax worse and worse, deceiving and being deceived; but, when they come to their utmost bound, they can go no further. Their progress in wickedness can no more be endless than wave following wave can pursue its course over the face of the whole earth.

Rev. S. C. Loveland, Aug. 25, 1787–1859.

February 2.

And haste the hour, O Father, when in all the world shall be
The fold of the one Shepherd, redeemed and blest in thee,
When the dying years of sorrow shall for years of joy make room,
And the heart's Novembers brighten in summer's fadeless bloom.

Anna Maria Bates, 1834–1870.

February 1.

February 2.

February 3.

Let no one harbor a doubt of the universality, the inexorable, unavoidable certainty, of retribution! In spite of all deceiving appearances, we reap as we have sown, and receive as we have deserved. The succession of effect to cause is not always instant nor obvious: appearances may often seem to ignore or defy it as plainly as the sun seems to revolve around the earth; but the truth is only obscured, never subverted. God REIGNS; that is the great first truth. He does not merely contemplate and oversee; he designs, directs, and decrees, and is never disconcerted nor disappointed. What to us are aberrations, defeats, disasters, are, to Him "who foreseeth the end from the beginning," but steps toward the fulfilment of his transcendent, beneficent purposes of universal good.

HORACE GREELEY, 1811–1872.

February 4.

The command to love God, therefore, presupposes those attributes in him which win the sympathies of the soul, and draw from the purest fountains of our nature. It is misnaming things to call that religion which demands the repeal of these laws of sympathy, that we may find woe congenial, and tyranny lovely. It seems to us something worse than this to convert the system of Christ — which teaches us sentiments divine with charity and love (principles in which all holy spirits join), and visits us with hopes in which the best of earth have found their ever-present help — into an engine for provoking our self-love, or exciting our distrust of God.

Rev. J. W. PUTNAM, 1823–1864.

February 3.

February 4.

February 5.

Universalism is the loving of God supremely, as our Father, and the doing to all men in all things as we would they should do unto us. It proposes to make all who believe its doctrine, and carry that doctrine out in practice, just what the honor and highest happiness of man require. It presents for human consideration truths and purposes in regard to the character and will of God, concerning the objects and certain result of the divine government, to which all moral beings are amenable, which are at once cheering and purifying, as it proposes to bring all intelligences into a state of holiness and happiness in the kingdom of immortality. And hence its tendency is to induce supreme love to God, as the divine Originator of that wonderful plan of grace manifested and exemplified in his Son, and which, while it admits of a just retribution to every sinner, according to his works, at the same time contemplates the final destruction of all sin and the salvation of all sinners.

Rev. Albert Hammatt, 1855– Rev. John Moore, 1797–1855.

February 6.

Christianity is pre-eminently a many-sided religion. As the sublimest ideal, it addresses our contemplative faculties, — hope and aspiration, — and completely satisfies the soul. Internally it is right thought and affection: externally and eternally it is right conduct, righteous living. Our common humanity needs just these complex and divine inspirations. We all need to be aroused and chastened; to be quickened, yet subdued; to be impelled, yet guided; to be humbled, yet supported; and all these magnificent adaptations we find graciously provided in our pure and broad Christianity. A Christian spirit most wisely directs all natural investigation, whether in the realm of matter, mind, or affection. Instead of antagonizing science, it reveals to science the hidden springs of the universe, and baptizes its "classified demonstrations" for the healing of the nations. And so we gladly discover in these marvellous adaptations of Christianity another strong argument for universal redemption.

Rev. P. Le Clerc Haskell, 1844–1875.

February 5.

February 6.

February 7.

Our faith in the *Lord Jesus Christ* seems to be much stronger than the creeds of men will allow is consistent with "sound orthodoxy." But we simply accept in good faith what he has himself declared, and what others have said of him and his mission. In plain and unmistakable language he said to his disciples, "If I be lifted up from the earth, I will draw all men unto me." Paul says of him, "He must reign till he hath put all enemies under his feet." Our faith does not go beyond those plain assertions of the Scriptures: it finds full warrant in the declarations of many inspired teachers who spake with authority. We are only taking the Bible at its word, and simply believing what it plainly teaches.

Rev. Sanford Preston Smith,
Feb. 5, 1846-

February 8.

Every truly Christian prayer must be answered, every germ of Christian truth and consecration must bring forth its legitimate fruit. But it may be asked, "If God's purposes are so absolutely unchangeable, how can our prayers be answered?" My friends, go out into the musical fields, and ask the blushing flowers why they every day look up so trustfully into the face of the sky. Do they expect to change the sun? No; but they understand — by a sort of vegetable instinct, I suppose — that the sun will change them. And it is because God is without "variableness or shadow of turning" that every earnest, soulful prayer must be answered. The prayer that is offered for the purpose of changing him may be unavailing; but the prayer that opens the soul before its God, as the flowers are opened to drink in the sunshine, can never fail.

Rev. A. H. Laing, 1844-

February 7.

February 8.

February 9.

They forget that God is dishonored when he confesses himself incapable of redeeming the souls of men whose Father he has proclaimed himself to be. In assuming fatherhood, he has assumed the duties of a father; and to destroy children because he can do nothing with them — to give up hope for them — is an idea I cannot connect with the Almighty Being who revealed himself in Jesus Christ. If one soul perishes forever, it is a failure: evil has won the day.

* Rev. Stopford Brooke.

Rev. J. M. Getchell, 1844–

February 10.

Universalists understand salvation to be deliverance from the control of wrong habits and principles, a purifying of the soul from all that is base and vile, a removal of all the guilt and contaminations of sin, a plucking of the soul from that hell of darkness and guilt in which every one is plunged who gives himself up to sin; and that, being thus renovated and pardoned, the soul is exalted to heaven. They mean, too, that whenever and wherever this takes place, whether in this world or the next, the soul enters heaven, or heaven enters the soul.

* Rev. Darius Forbes.

February 9.

February 10.

February 11.

If men applied half as much common sense to their theological investigations as they do to every other subject, they could not worship a God, who, having filled this world with millions of his children, would finally consign them all to eternal destruction, except a few who could be induced to believe in very difficult and doubtful explanations of prophecies handed down to us through the long lapse of ages.

LYDIA MARIA CHILD, 1802–

February 12.

It must be everybody or nobody.

ABRAHAM LINCOLN, 1809–1865.

February 11.

George M Currier 1873

February 12.

February 13.

. . . Such, then, is the nature of punishment, conjoined inseparably with the transgression. How much better would it be for society, how much greater and more healthful would be the influence of Christianity, if this view of rewards and punishments could be generally exhibited in the pulpit, instead of putting off the consequences of our conduct to the dim and far-off future, and then clothe them with such improbabilities as to make the denunciations of Christianity against sin inefficient and inoperative with most minds. The great and sole aim of the Christian pulpit should be to produce in men an abhorrence of vice and a love of virtue; and this it can never accomplish until it dwells with more energy upon the immediate consequences of our conduct.

"This teach me more than hell to shun,
That more than heaven pursue."

*Rev. S. P. Skinner, 1810–1858.

February 14.

As we look over the world and see the sin, the sorrows, the strugglings and animosities that fill the world, and rend the nations, when we see everywhere what may be summed up and expressed in one word, "vanity," that fills men's hearts, and gives them their motives, we shall, in some measure at least, feel like the apostle. When we look above and see that God's ways will at length bring order out of this chaos, the world delivered from this bondage of corruption shall be raised into the glorious light and liberty of the children of God, — when we see this result so clearly foreshadowed in the ways of God to man, may we not join the apostle in exclaiming, "Oh the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out"?

Rev. H. B. Smith, Feb. 16, 1848–

February 13.

February 14.

February 15.

That particular aspect of Universalism most attractive to me is its presentation of the unity of the Universal. It is not simply All, but All in one. Not segregation, but union, is the underlying thought. Because God is the common Father, therefore all men are brethren; because all men are brethren, therefore the obligation of common and equal love; because of the universal obligation of the law of love, therefore all violations bring certain retribution; because the retributions of a common Father are remedial, therefore the final recovery or salvation of all men; and because of the final salvation of all men, therefore the preservation of the universal unity, — God all in all. All successful reforms, and all true philanthropy, whether in Church or State, and whether recognized or not, rest on this immovable basis.

Rev. William Wallace Curry, 1824–
Rev. W. W. Hooper, 1853–

February 16.

It has been remarked that Christians, of whatever creed, have hope in the death of their children. However tenacious they may be of a narrow and rigid creed which would consign an unconverted child to the regions of hopeless despair, yet when that unconverted though dearly loved one, without leaving any evidence of a saving change, is snatched away by death, and the fond parent is called to follow his lifeless remains to the silent grave, he has in the midst of his grief a hope that "it is well with the child." What gives him consolation, and speaks peace to his troubled spirit? I answer, without the fear of contradiction, It is a confidence in the inherent, unchanging goodness and impartial mercy of the Lord our God.

Rev. George Bates, Feb. 12, 1798–1876.

February 15.

February 16.

February 17.

More bitter far than all
It was to know that love could change and die.
Hush, for the ages call,
"The love of God lives through eternity,
And conquers all."

Still our place is kept, and it will wait,
Ready for us to fill it, soon or late;
No star is ever lost we once have seen;
We always may be what we might have been;
Since good, though only thought, has life and breath,
God's life can always be redeemed from death,
And evil in its nature is decay,
And any hour can blot it all away.

ADELAIDE A. PROCTER, 1825–1864.

February 18.

Contemplate Jesus Christ in all the course of his earthly ministry, and if the record is sure, if it is not an imposition on human credulity, a mockery of human hopes, an insult to human reason, and a violation of all the laws of historic development, nay, if Christ is to be believed at all, then God was in him as he was never in any other since the world began. And he was in him for the sublime and beneficent purpose mentioned by St. Paul: "Having made peace by the blood of the cross, by him to reconcile all things unto himself." The fulness of Christ means fulness of redemption. And, if there be any force or truth in Scripture, he must reign until he hath put all enemies under his feet, until he hath put down all rule, and all authority and power. In this glorious consummation he will exemplify the fulness of his saving power.

Rev. JOSEPH OBERLIN SKINNER, 1816–1879.

February 17.

February 18.

February 19.

A belief in God as a universal Father, with a father's infinite love, wisdom, and power, is the great need of this age in lifting humanity out of the dark shadows of oppression, sin, and evil, and bringing about the happy day when all shall know the Lord, from the least to the greatest, and "peace on earth and good will to man shall become universal." It is this faith that must overcome the world, for it is the great want of the human soul, and should be preached to-day as in the days of Christ and the apostles.

Rev. Joy Bishop, Feb. 12, 1815.

Rev. George Messenger, 1798–1872.

February 20.

Christianity is pre-eminently beautiful, rich in truth, and infinitely superior to all other religions, either ancient or modern. The soul-inspiring doctrine of universal salvation is rooted in the sublime truths, — the Fatherhood of God, the authority of the Bible, and the divinity of Christ. In tones as sweet as the voice of "Eternal Goodness," it encourages and strengthens the blissful hope of redemption.

In its idea of punishment, in its soothing power, in the hopes it inspires, in the faith it encourages, in the sweet peace it imparts, and in the fact it makes the bed of change to the believer the gate to increasing glory, — it stands in the light that gleamed with the brightness of heaven upon the *Mount of Transfiguration*. It is emphatically the power of God unto salvation, and universal in its application.

Rev. N. R. Wright, Feb. 8, 1810–

Rev. Edward Ferris, 1777–1839.

Rev. N. Snell, 1822–

February 19.

February 20.

February 21.

But Thanksgiving Day is a time of glad re-unions, of joyous home-gatherings. From near and from afar, the children and grandchildren flock to the old home-nest. But often the joy is tinged with sadness. Some loved one is missing; death has invaded the family circle, and there is a broken link. Alas! ofttimes the faith entertained is not sufficient to fully comfort and sustain, and there is "an aching void the world can never fill." But when a faith abides that lays fast hold upon the hopes set before us, — faith in the eternal goodness, faith in the wisdom of God's plans, faith in the equity of his government over us, — then sorrow is changed to peaceful resignation, and firm belief that there cometh a glad time when there will be a re-union without alloy, a day of great rejoicing and thanksgiving —

"When all the race of man shall be
With Jesus in the skies."

Rev. Robert Newman John, 1835–

February 22.

While ignorant of God, we have him not The sabbath invites us to the study of his character, and therefore to the attainment of his knowledge, which will lead to love of him. It invites us to the story of the common brotherhood of man, that we may love one another, and find that pure enjoyment which the faithful discharge of the kindly offices of love cannot fail to impart. In one word it invites us to the study and reception of the gospel, with all its sublime teachings, — concerning God, his character and will; concerning Christ, the object of his mission and the certainty of its fulfilment; concerning man, his nature, duties, and obligations, the relations he sustains to God, and his sure and certain "destiny in glory."

Rev. Nathaniel Gunnison, 1811–1871.

Rev. John E. Palmer, 1783–1873.

February 21.

February 22.

February 23.

Christ will still remain the most perfect spiritual expression of man's nature, permanently uplifted above the horizon of history until obscured by the greater light of some more august personality. And, till such personality appears, there is no danger of the decay and supersedure of the ministry and church, for want of a field and of ideas, with the certainty of a harvest of increasing good to mankind. Though all formulated creeds be driven to radical changes, the nature of man and the universal ideas of Christ remain. From these creeds a vaster growth and power will spring, and the ministry and church will take a still more beneficent, inevitable, and commanding part in educating and edifying the mental and moral life of the world.

Rev. C. R. TENNEY, 1854- Rev. RICHMOND FISK, D.D., 1836-
Rev. S. C. BULKELEY, 1810–1884.

February 24.

Hell is an evidence, therefore, of God's interest in the welfare of his children. Every smart of pain, every burning of remorse, is a message direct from our Father, saying, "My child, you are doing wrong to yourself and others by your sinful courses, you are imperilling the welfare of many with your own; you must 'break off your sins by righteousness;' you must come up out of your degradation, however deep it may be, and go on your way to heaven." Hence we say, love is inexorable, and will have its own.

Universalists alone have grasped the significant fact that justice is the offspring of love, that rigorous retribution is applied under the direction of love for the recovery of the lost. Hell, to our apprehension, is salutary discipline, just as severe, and just as protracted as may be necessary to recall the sinner to himself, and awaken the penitent resolve to return in submission to his Father. Rev. S GOODENOUGH, FEB. 8, 1835-

Rev. KITTREDGE HAVEN, 1793–1877.
Rev. ALFRED DAY, 1814-

February 23.

February 24.

February 25.

Through many of these years, marked by varied experiences, I have been a believer in the doctrines as held by *our beloved Church.*

It has ever been my great desire to live these doctrines in all life's varied relations, so as to commend them to the earnest consideration and acceptance of mankind, believing in their great helpfulness in making mankind better and happier. As the years move on, and I near the border-line which divides the future from the present, I value and cherish our faith more and more ; and as I have lived in its blessedness, its peace, and sunshine, found it the one thing needful at all times, I am confident I shall find it the same to the end of mortal being, preparing the soul for its peaceful exit from time, filling it with joyful expectancy of a glorious life of immortality for all God's children.

Mrs. C. Porter, 1827–

February 26.

"The larger hope" is the staff on which men lean in the hour of trouble. It may be influential in making life brighter under ordinary conditions; it must of necessity be the stay of man when the heart is bowed under any serious grief, or death invades the household. The touch of affliction — who has not seen it in the mute appeal of tear-stained eyes, in the clinging grasp of a tremulous hand, and in that silence so charged with mingled doubt and hope? I have seen persons racked by grief, yet firm through faith, watching the death of the dearest hope, yet seeing in the promising future some compensation; touching the lips of love as they lay in the jewelled casket, yet seeing as by vision that promised state where they retain all that is lovely, and wait like guardian watchers: and when I have seen this, I have blessed that faith whose keynote is the motto, "He doeth all things well."

Rev. W. S. Vail, 1851–

February 25.

February 26.

February 27.

I believe, then, in God, my Father. I feel in my heart that I have access to and communion with him, as Abraham and David had. Let us endeavor to walk with him as with our friend, step by step in our way of life. Let us feel, that like a good, wise father, he appreciates and loves good acts, and rewards them. He requires us to do justly, and to love mercy, and to walk humbly; and may our hearts be set to obey him. As I could joyfully live with the best man I ever heard of, or with one who should combine all the best qualities of all the best men who ever lived, — Plato, Socrates, Moses, John, Paul, Fénelon, Howard, Ballou, Boyden, Lincoln, — a just, patient, humble society, whose wisdom and goodness would be so great as not to overbear me, but rather to bear me up, so could I joyfully live with him. I believe in his divine Son, my Saviour, through whom I better know and love the Father, and am greatly helped and cheered in all the hopes and efforts for good.

Rev. E. Fisher, D.D., Feb. 6, 1815–1879.

February 28.

The world once thought that Christianity was a failure. When they saw Christ hung upon the cross, even the apostles thought their Master was defeated. But, while his enemies were rejoicing that the dangerous doctrines should disturb their peace no more, Christianity was gathering new powers for the conflict; and the very hour they thought to exterminate it from the world became the hour of its firm establishment and victory. From that dark and awful scene of crucifixion, it went forth to its conquest with an impulse which no earthly power could stay, and before which kings should bow, and sin and wrong should flee away: foreseeing which, the dying Saviour could exclaim, "It is finished." And every martyr to the cause has added new force in carrying out the great result. Hence Whittier justly said, "In the economy of God no effort put forth for the right cause fails of its effects. Through discords of sin and sorrow, pain and wrong, it rises, a deathless melody, to blend with the great harmony of a reconciled universe."

Rev. John G. Bartholomew, D.D., 1834-1874.

February 27.

February 28.

While we are all conscious of punishment for every wrong act, we are also conscious that it is only corrective, that we may do better, as a patient submits to the knife of the surgeon in order to be restored to health. Thus will the process of purifying go on until the last wanderer is brought back to his Father's house, that we may be one with Christ, as he is one with the Father.

Rev. T. W. Critchett, Feb. 26, 1845.

March.

The stormy March is come at last,
With winds, and clouds, and changing skies:
I hear the rushing of the blast
That through the snowy valley flies.

Ah! passing few are they who speak,
Wild stormy month, in praise of thee;
Yet, though thy winds are loud and bleak,
Thou art a welcome month to me.

Thou bring'st the hope of those calm skies,
And that soft time of sunny showers,
When the wide bloom on earth that lies
Seems of a brighter world than ours.

W. C. Bryant.

Hail, snow, and vapor; stormy wind fulfilling his word. — Ps. cxlviii. 8.

In the morning sow thy seed, and in the evening withhold not thine hand. — Eccl. xi. 6.

He shall come down like rain upon the mown grass, as showers that water the earth. — Ps. lxxii. 6.

As we have borne the image of the earthly, we shall also bear the image of the heavenly. — 1 Cor. xv. 49.

March 1.

Looking at the world religiously, there never was a time when it has been more ready to receive and adopt the doctrines of the Universalist Church than it is to-day. Yet many of the old doctrines are retained, and the shadow of their substance still rests over many people, even while their hearts are calling for a liberal, comforting faith. When they hear it preached, it does them good, for they desire a religion of hope and love. This being the case, there is yet plenty of work for our church, even in a theological point of view, and it is important that we do that work wisely and well. We must move forward. The church that does not have the aggressive spirit must and will die out. The church of the future must work: by all means let ours have its share in elevating humanity, and in furnishing it with a more blessed faith.

Rev. William Augustus Start, 1837–

March 2.

Universalism puts Adam at the foot of the ladder, and makes it the end and aim of every life to climb as far away from him as may be possible. "Forward unto perfection," not backward to credulity, to childhood, "leaving behind the things of the past," we press forward to a nobler stature and a better life than the world has ever seen.

The Universalist faith is in marked sympathy with the grand law that evolves the higher from the lower, — this law which has only fought its way to general acceptance in our own times.

Rev. A. Gunnison, D.D., 1844–

Rev. Mary Garard, 1853–

March 1.

March 2.

March 3.

He waits for us, while, houseless things,
We beat about with bruisèd wings
On the dark floods and water springs,
  The ruined world, the desolate sea:
With open windows from the prime,
All night, all day, he waits sublime,
Until the fulness of the time
  Decreed from his eternity.

* Jean Ingelow, 1830–

March 4.

God is love. Love is the chief source of the highest form of happiness, whether in itself or through its activities and its products. In all his being and all his doing, how happy God must be! Love is the supreme inspiration. With infinite resources, what wonders of beneficence God has done, will do! Love is the greatest hunger of the heart. Out of this, God makes perpetual appeal for the love of all capable of response — all souls. By the final refusal of one, must he forever famish? Is he not rather now patient with hope, even assurance of universal love? And what infinite felicity in store for him in the fruition of his hope, the experience of his expectation!

Rev. B. F. Bowles, 1824–

Rev. S. J. McMorris, 1799–1874.

March 3.

March 4.

March 5.

Shall Nature fill the hollows of her coarse rough flints with purple amethyst; shall she, out of the grimy coal over which the shivering beggar warms himself, form the diamond that trembles on the forehead of a queen; shall even man take the cast-off slag and worthless rubble of the furnace, and educe from it his most glowing and lustrous dyes — and shall not God be able to make anything of his ruined souls? . . . And if it would be wholly impossible for any wretch among us to be so remorseless as to doom his deadliest enemy to an endless vengeance, are we to believe this of God? Or shall we not rather believe as the wise woman of Tekoah said to David three thousand years ago, "We must needs die, and are as water spilt on the ground, and God does not take away life, but devises devices that the wanderer may not forever be expelled from him" (2 Sam. xiv. 14).

Canon F. W. Farrar.

Rev. Frank Evans, 1838–1879.

March 6.

If the Christian Church was ever important in promoting the cause of pure religion and in binding man to man in brotherly friendship, it is now important. And, that it may exert its strongest and holiest influences upon our denomination and upon the world, every sincere believer in the great and glad faith should at once enroll himself within this church, and so live that he may honor and glorify it to the day of his death.

Rev. J. H. Willis, 1807–1877.

March 5.

March 6.

March 7.

Do we, while seeking thus to enforce the idea that we are to work out our own salvation, forget the divine assistance? If the idea were put before us that we had a power independent of God, we should at once repudiate it, and confess that whatever qualities we had of virtue and goodness, they came from Him, who, as he has called us to be his soldiers, will help us to victory. It is only as we remember this that a bright and hopeful aspect can be imparted to our Christian life. We can find spirit and courage to grow in grace as we dwell on the promise that through the Father's love we shall come off more than conquerors.

* Rev. A. G. Rogers.

March 8.

In forgiving sinners, God does not remit the punishment which their sins deserve, but often uses that very punishment, which is administered in kindness, for the purpose of producing such repentance and forsaking of sin as is necessary to the enjoyment of forgiveness. He overpowers sinfulness by his own love.

Rev. L. R. Paige, D.D., 1802.

All Christians trust that God will be all in a part of the human race. At the present day most people believe that God will yet be all in most of humanity; that a majority will be redeemed. We have the blessed assurance that he will be all in all. To be full of God is to be full of love, for God is love. To be delivered from all warring and bondage, to have all our thoughts pure and sinless, and all our desires tend upward, this is salvation; this, and this alone, is heaven.

Rev. Lewis C. Browne, 1810–

Rev. T. Strong, 1790–1870.

March 7.

March 8.

March 9.

Can the soul of man ask for anything more than, or find anything superior to, the calm, implicit *faith in God,* for which we are given such good foundation in our interpretations of his nature and character, as also of the nature and character of the government he exercises over the creatures of his hand? The lessons learned by it are perfect in their kind, and cannot be overthrown by science or philosophy. Though he at times "moves in a mysterious way," yet, mid all the checkered scenes of earth-life, we may find "rest unto our souls" in the precious assurance that —

> "One adequate support
> For the calamities of mortal life
> Exists, one only, — an assured belief
> That the procession of our fate, howe'er
> Sad or disturbed, is ordered by a Being
> Of infinite benevolence and power,
> Whose everlasting purposes embrace
> All accidents, converting them to good."

Rev. Lotta D. Crosley, 1848–

March 10.

"Our God is a consuming fire." It is not that the fire will burn us if we do not worship God, but that the fire will burn us until we worship thus, — yea, that will go on within us after all that is foreign to us has yielded to its force, no longer with pain and consuming, but as the highest consciousness of life, the presence of God. In the outer darkness, where the worst sinners dwell, God hath withdrawn himself, but not lost his hold. His face is turned away; but his hand is laid upon him still. His heart has ceased to beat into the man's heart; but he keeps him alive by his fire. And that fire will go searching and burning on in him, as in the highest saint who is not yet pure as he is pure. But at length, O God, wilt thou not cast death and hell into the lake of fire, even into thine own consuming self? Death shall then die everlastingly, and hell itself will pass away, and leave her dolorous mansions to the peering day.

George MacDonald, 1824–

Rev. J. E. Davenport, 1821–1884.

March 9.

March 10.

Henrietta M. Dutton. '838.

March 11.

The Psalmist was right: "We spend our years as a tale that is told." Yet this life is precious, short as it is. We live it over a thousand times in our memories. And how the dark days — the days of sorrow and disappointment — seem to have dropped out, while the bright days of childhood, youth, and manhood, are fresh! The years seem to grow shorter and shorter to the aged. As we look backward, it seems but a brief period; but, as we look forward, eternity is before us. There are no clouds in the sky of the future, no disappointments, no sins, no sorrows. The sun of infinite love shines there. There the weary will find rest.

Rev. S. A. Davis, 1810–

March 12.

The Christian religion is exhibited by Universalism in two striking phases, — the rational and the spiritual. In the former is a clear, logical presentation of her doctrines, and in the latter a practical exemplification of them. In order to have the better part of man's nature quickened and cherished, there must be an accurate knowledge of what Deity proposes in the final destination of his subject creature. When it is manifest that God is ever near, that he will never leave us nor forsake us, the soul has something of intrinsic and everlasting value to cling to. It must be a glorious truth to every soul to know and realize that our heavenly Father is ever near, watching our every thought and footstep, thus constantly enhancing the spiritual aspirations. It frees him from the terrors of a religion of gloom, and causes him to enter at once upon a happier and nobler life.

Rev. J. P. MacLean, 1848–

March 11.

March 12.

March 13.

Waiting, I will trust the Love
That guards me through the darkest hours,
And though my feet oft press the thorns
That lie concealed 'neath sweetest flowers,
I know his hand will surely guide
My footsteps safe beyond the tide.

ELLEN E. MILES, MARCH 1, 1835–

Rev. JUSTIN GAGE, 1805–1875.

March 14.

"What shall separate us from the love of God?" The inspired writer who asks this question virtually answers, Nothing. Hail, snow, cyclone, tornado, or earthquake may come, yet the divine care is ever over us. An affectionate Father reigns. As each month is best for its appointed season, so each life — as Miss Carey hints in one of her poems — is the best for him who lives it. A cheerful, loving heart, and a firm reliance on a Father's love, will make March as pleasant as June. "Sorrow may endure for the night; but joy cometh in the morning."

Rev. W. N. BARBER, MARCH 2, 1818–

March 13.

March 14.

March 15.

Life accords with its creed: therefore let its creed be high and noble. Memorize it, often recite it. Believe in God, in worship, in heroism, in saintship, in the reality, the preciousness, the infinite preciousness, of spiritual growth and peace. Believe in love, unadulterated, uncalculating, unwasting love; in its pure ideals, its clear visions, its noble service, its high faith. Believe in the Beatitudes of Christ, in the blessedness that flows down upon the meek, the pure, the humble, the faithful, the devout. Having this faith, this experience, nothing better can be realized in time or in eternity.

Rev. Thomas S. Lathrop, March 4, 1822–

March 16.

God's grace is the primal and universal force which lies behind and within the whole process of salvation, — behind our faith, our repentance, the forgiveness of our sins, our growth in knowledge, our works of love. Without it, we could do nothing and would be nothing. But this does not militate against the fact that each person must work out his own salvation.

Rev. E. C. Sweetser, D.D., 1847–

Rev. B. K. Russ, 1838–

Universalism affirms the absolute sovereignty of God, the supremacy of his will, the accomplishment of his purposes; but it maintains that his sovereignty, his will, and his purposes are dominated by his love. It believes that his will to have all men saved, and come unto a knowledge of the truth, is sure to be realized, because back of that will are power and love.

Rev. James Eastwood, 1829–

March 15.

March 16.

March 17.

"No man hath ascended up to heaven save he that came down from heaven, even the Son of man which is in heaven" (St. John iii. 13). Leaning strongly on the New Testament without, the vigor of Universalism is from the Christ within. By our motto, while his feet trod earth, his eyes looked into heaven. Be himself ours, ours, too, will be his vision. If we live with him, we shall see with him, and from what our hearts know of him shall see with their eyes this chief-born of God, this image of the Invisible, this God manifest in the flesh, leading, if need be, through countless ages, leading the last lost soul of man into the redemption of God the highest.

Rev. Alexander G. Laurie, 1818–

Rev. Noah Parker, 1734–1787.

March 18.

The human soul will not be satisfied with one world, any more than the body will with one dress. We can enjoy the present, only as we look to the future. It is the boast of materialism to enjoy this life in sweet contentment and pleasure; yet memory will look backward, and hope forward, and immortality, like a star, rises between the fading lines of memory on the one side, and the gathering joys of hope on the other, and crowns the soul with an everlasting triumph. God weaves the pledge of a future life like a rainbow, over our horizon; in its prismatic hues we see the deathless flowers that bloom in the world's Eden, while under its shining archway we stand at the gate of heaven, and behold its reflected rays as they fall upon the sweet babe in the cradle, and creep tenderly as evening's shadow over age as it trembles by a coffin.

Rev. Moses Henry Houghton,
March 17, 1846-

March 17.

March 18.

Nina Brookho [illegible]

March 19.

Oh, yes, there is joy in sincerely believing,
No heart that is faithless can dream of or know;
There is strength in the thought that our souls are receiving
Such wealth as a Father alone can bestow.
Then away with the dogma that sin is eternal,
It dims the bright glow of Immanuel's name;
It was not to build up a kingdom infernal
That Jesus, the friend of the sorrowful, came.

Sarah C. Edgarton Mayo,
March 17, 1819–1849.

Rev. Andrew Gregg, 1785–1875.

March 20.

Show me sunlight that causes darkness; show me heat that freezes plants; show me love that delights in torture; and then I will listen while you talk of our heavenly Father cursing forever a portion of his children.

Rev. V. E. Tomlinson, 1862–

Rev. James Vincent, 1845–
Rev. Jonathan Wallace, M.D., 1784–1873.
Rev. Charles Smith Brown, 1804–1870.

For Love is king and Hate must die,
Since Love alone can reign supreme;
And from the face of Love must fly
All Hate as a forgotten dream.

Rev. C. S. Vincent, March 18, 1845–

March 19.

March 20.

March 21.

Our God is love, and he will save
All souls from sin,
And they shall win
The victory over the dark grave;
His punishments are just and right,
Leading the soul through pain to light.
The winter's snow
Takes long to go;
But underneath the flowers wait
All patiently, though spring be late.
Wait thou his time, wait thou his way;
To-morrow will explain to-day.

Rev. Edwin J. Chaffee,
March 19, 1850–

March 22.

The Father proposes remedy, not destruction. His merciful plan is to heal, not destroy. Everything in God's moral government, and everything in human experience, sustains this grand idea. I offend some moral law, I trifle with purity, or integrity, or justice; and the shame of a blackened reputation, and the pain of a rebuking conscience, come upon me as the result. Bitter and overwhelming as these may be, they come not, after all, to crush me, to destroy me because I have sinned, but the rather to teach me by severe experience that honor and happiness and safety and life lie along the track of obedience to God's moral laws. The one supreme object of all penalty, both human and divine, is to prevent sin, and to hold us in our living to the path of conformity and obedience and wisdom.

Rev. Lyman D. Boynton,
March 19–

Rev. A. P. Cleverly, 1807–1871.

March 21.

March 22.

March 23.

It is the only faith ever cherished by man that is complete, and entirely satisfying to the Christian heart, harmonizing with the infinite perfections of God, the ever-living and all-loving Father of all mankind; embracing Christ as a perfect Saviour, in whom all fulness dwells, crowning him Lord of all; satisfying the fondest anticipations of the angels in heaven, who earnestly desire to look into the glorious work of the world's salvation, and filling the souls of believers with unspeakable joy in rapt contemplation and blissful assurance of the ultimate fulfilment of God's eternal purpose in man's creation, — the final accomplishment of Messiah's mission, the purity and immortal blessedness of all the human family.

Rev. S. P. Carlton, 1816-

March 24.

Universalism as hitherto expounded and applied is without doubt incomplete and faulty. It will be better understood and more consistently set forth. But its seed-thought — that God is the eternal Father of mankind, and that right and not wrong, good and not evil, happiness and not misery, are the sure outcome of his creation and providence — is God's own thought, and is as sure of the whole religious field erelong as noon is to follow dawn. . . . But whatever this church is to do or become as an organization, one thing, I think, is clear, it stands for the fullest and most rational gospel that the human mind has ever been invited to examine, or the human heart to enjoy.

Rev. I. M. Atwood, D.D., 1838-

March 23.

March 24.

March 25.

God has kept his word, and been true to holiness in all his dealings with sinners. He hates sin, and he resists and punishes it; and by an active and benevolent providence he has wrought to save sinners, to make an end of sinning, and to bring men to virtue and peace with God. So much we may know of the divine procedure in relation to sin and sinners. God is hostile to sin: he has no purposes to serve by it, never gave his consent to it, forbade it at the first, and has steadfastly resisted it ever since; and he has assured us that he can never accept it, nor become reconciled to it. All this means that there shall be an end of it in the moral universe. God's power, wisdom, goodness, and holiness are all pledges of this result.

Rev. A. G. Gaines, D.D., March 19, 1827–

Rev. H. Gifford, 1810–

March 26.

Considering one's self a traveller to eternity, soon to take flight from all these scenes of littleness and imperfection, and to expatiate over unbounded territories, to mingle with higher intelligences, and engage in loftier occupations, "to rise in science as in bliss, initiate in the secrets of the skies," — these are thoughts which "make man man." They indisputably beget a higher taste, even in this world, for those occupations of the intellect and the affections which are to constitute our state and our happiness hereafter.

Rev. W. M. Fernald, March 21, 1813–1873.

Rev. E. W. Preble, 1844–
Rev. E. Carpenter, 1794–1879.

March 25.

March 26.

Priscilla May Bird.

March 27.

There is an infinite and perfect Being above me, who is God and Father of all. He loves me with an undying affection. I know that without him I could not have existed. I know that all the blessings which I enjoy come from his kindness; and I know, too, that he will raise me to an immortal life, just as I know that I would do it for my own dear child, if I had the ability.

Rev. M. Ballou, March 25, 1811-1879.

Rev. G. W. Whitney, 1843-1881.
Rev. F. W. Sprague, 1857-

March 28.

Universalism in its doctrinal truth and practical manifestation is the gospel of Christ in its divinest essence. It is the fatherhood of God in a diviner relationship than the human mind can really conceive, and sweeter in spirit than human sentiment can fully enjoy until the soul passes over into the "beautiful by and by." Its tendency, even amid the temptations, sins, sorrows, and trials of material life, is to benefit without dread, bless without fear, comfort in the hour of severest affliction, and tends to the glorifying of God upon earth.

Universalism to me is but the promises of God fulfilled, the gospel of Christ perfectly demonstrated in righteousness of life and the overcoming of evil with good, both in time and eternity. This is what the world needs to know and believe, that the soul of man may be both holy and happy now and forever.

Rev. Benjamin Brunning, 1821-

March 27.

March 28.

March 29.

Blest Jesus, take me, I am thine!
The veil is rent apart:
Won by such graciousness divine,
My refuge is thy heart,
Where I can rest upon thy love,
Through cold and storm and night,
And trust God's righteousness to prove
In happiness and light.

MINNIE S. DAVIS, MARCH 25, 1835-

March 30.

My hope shines brighter and brighter. I die in the hope of the glory of God. — *Dying Words.*

Rev. THOMAS POTTER, MARCH 25, -1790.

March 29.

March 30.

Obadiah Johnson 1793

One of the greatest beauties of the Universalist faith is the idea of completeness. Our glorious faith teaches us to look forward to the time when the earnest and hearty wish of every good man shall be perfectly satisfied. The structure will not be incomplete when the work of God is finished.

Evil and sin, it is true, are all too abundant in this world, they are matters of the commonest observation in our daily life, and God sent his only-begotten Son into the world, that the human race through him might be freed from the bondage of sin and consequent misery; and every good man desires that this work shall be perfect and complete. Much more, then, does our heavenly Father desire it, as he is infinitely superior to us in goodness. He will never be satisfied until the last one of his erring and sinful children has been brought into the fold of the Good Shepherd, and made holy and happy. When there shall be no missing link in the chain, and not until the last child of God has been thus redeemed, will it be possible for any of his children to be entirely happy.

Rev. John Julius Weeks, March 29, 1850–

Rev. A. B. Hervey, Ph.D., 1839–

March 31.

Ettie J. Max 1869.

April.

When the warm sun, that brings
Seedtime and harvest, has returned again,
'T is sweet to visit the still wood, where springs
The first flower of the plain.

I love the season well,
When forest-glades are teeming with bright forms,
Nor dark and many-folded clouds foretell
The coming-on of storms.

Sweet April! Many a thought
Is wedded unto thee as hearts are wed;
Nor shall they fail, till, to its autumn brought,
Life's golden fruit is shed.

H. W. Longfellow.

The winter is past, the rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land.

Cant. ii. 11, 12.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. — Isa. xxv. 8.

April 1.

Love is the only passion which in the nature of things we can carry with us into another world, and it is fit to be prolonged, intensified, glorified forever. It is the sentiment which we share with God, and by which we live in him, and he in us. All its beautiful tenderness, its noble self-forgetfulness, its pure and ineffable delight, are the rays of God's sun of love reflected in our souls.

Is all this to end in two poor heaps of silent dust decaying slowly in their coffins side by side in the vault? If so, let us have done with prating of any faith in heaven or earth. We are mocked by a fiend. Mephistopheles is on the throne of the universe.

* Frances Power Cobbe.

Rev. E. Wellington, 1801–1873.

April 2.

So is death to us. Its power extends only to the body, the house in which we dwell, crumbling it to its kindred dust. The spirit, mind, the conscious essence that constitutes *us*, — call it by what name you will, — so mighty in thought, so far-reaching and comprehensive in its powers, that knocks at the door of the council-chamber of the King of kings — *this* is more than gross, senseless matter, more than dust that returns to the earth as it was. It is an emanation from God himself, the offspring of Infinite Intelligence, a "partaker of the divine nature," and is as immortal as its eternal Parent, and can never see death.

Rev. R. S. Pope, 1809–1882.

April 1.

April 2.

April 3.

In the issues of God's dispensations there can be no permanent ill. He is absolutely good. Of him are all things, through him are all things, and to him all things tend. When the goal is attained, all will be well. When our visions are unsealed by the life immortal, we shall perceive that what our finite sense termed ill in this life was but a necessary part of the great and wonderful plan of human redemption.

Rev. A. J. Patterson, D.D., 1827–

E. R. B. Waldo.

April 4.

I can prove with the clearness of light, in *theory*, that, upon all the known laws and principles of the human mind, Universalism is superior to any other system in its moral tendency. But after all it is better to do so practically. Let us live the doctrine we profess, and we shall demonstrate the fact beyond all controversy. Bigotry may resist the force of evidence, and sophistry may evade the most cogent reasoning; but there is a silent power in virtue that nothing can withstand.

Rev. I. D. Williamson, D.D., 1807–1876.

Rev. H. F. Ballou, 1799–1881.

April 3.

April 4.

April 5.

Thus the Universalist idea meets every test by which a form of religious philosophy must be tried. It quails not under the application of the laws of thought. It answers the severest demands of the conscience, and awakens a welcome response in the moral instincts of the human heart. It is humane, charged with the tenderest charity and the broadest philanthropy. It is permanent and durable as the substance of truth and the nature of God.

Rev. E. H. Capen, D.D., 1838–

If there be a hope more grand, beautiful, or sublime than this, it has never been read to me in history, sung to me in poetry, nor whispered by angels in my sweetest dreams. He who sincerely believes this doctrine can die as peacefully "as one who wraps the drapery of his couch around him, and lies down to pleasant dreams."

Rev. J. Shrigley, 1814–

Rev. Ira Adams, 1841–1869.
Rev. William Johnson, 1801–1879.
Rev. George N. Cox, 1787–1879.

April 6.

All men, the wicked as well as the good, are children of God. They are his children by creation. As St. John declares, "All things were made by him, and without him was not anything made that was made." This text affirms more than we are apt to think. It affirms that God made us, and made us what we are, not merely in respect to body, but also mind, spirit, ay, and moral character.

Rev. W. S. Perkins, April 5, 1854–

Jesus is himself a revelation of God to man. "In him the word" — the wisdom, truth, and love of God — "was made flesh, and dwelt among men." Jesus shows us the Father. We find in him a total absence of every spirit that can hurt and destroy, and a presence and fulness of all that can enrich and save. The love of God revealed in Jesus Christ makes us confident of endless good to every soul.

Rev. C. A. Bradley, 1822–

Rev. S. S. Fletcher, 1820–1884.

April 5.

1867 Clara A. Greer. 1894

April 6.

April 7.

How glorious the result of the Saviour's mission! No subject of reflection can equal it for the grandeur of its theme and the blessings it involves to the race. By its view of man's assimilation in thought, feeling, and act, to the will and wishes of God and his dear Son, and consequently of the swallowing-up of evil in the boundless sea of love and purity, it excites brilliant hope, such as makes the darkest cloud of sorrow beautiful and promising. Its contemplation, and familiarity with it, excite the moral powers, as contemplation of the conduct of good men excites benevolence to action. For while tracing the wondrous love and mercy of God, and the intense devotion of the Saviour, we become impressed with the great blessings they have showered and will continue to shower upon us, and grow into that state of being which shows that the goodness of God leads us to repentance.

Rev. G. W. Montgomery, D.D., April 6, 1810–

April 8.

'T was but a whispered tone
Of friendly warning given,
But yet it had a power to lead
An erring soul to heaven.
Well would it be for earth,
If mid its grief and sin
There were more faithful love to warn,
More patient hope to win.

Julia A. Fletcher Carney,
April 6, 1823–

Rev. Thomas Jones, 1763–1846.

April 7.

April 8.

April 9.

Life, life! 't is singing in the rills,
And piping in the meadows,
'Tis bursting from the gray old trees
That cast their ghostly shadows;
The bluebirds and the robins now
Awaken sweet reflection;
All things are typical this morn
Of life and resurrection:
I cannot tune my heart to woe
In such a world of glory,
When every year repeats anew
The gospel's gracious story.

Mrs. E. A. Bacon Lathrop, 1816–

Rev. John Nichols, 1828–1868.
Rev. Jonathan Shepard, 1792–1878.

April 10.

And in that world
Where all the air is like the breath of peace,
Where earth's wild tumult and its passions cease,
Where all the sorrows we have known below
Shall into pleasure-blossoms bud and blow,
Where bonds are broken, and where barriers fall,
Where heart hears heart, and soul to soul doth call,
Where speech is true, where all things fair shall blend,
On some fair morning shall I find thee, friend.

Rev. L. F. W. Gillette, April 8, 1827–

April 9.

Isabella Stirling Macduff
1864

April 10.

April 11.

Since the birth of Christianity its success has depended upon the amount of the missionary spirit possessed by those who have been leaders, and others who have caught the spirit from them. It has not always been under an organized form of missionary effort; but the work has been accomplished by that spirit. The birthplace of our FIRST MISSIONARY was in Judæa: from that day on, the missionary spirit has been the world's civilizer, and no one among us ought to be loath to obey the divine command, "Go preach the gospel to every creature."

Mrs. E. R. HANSON, 1825–

Rev. J. H. BLACKFORD, 1843–

April 12.

Oh, yes, there 's a bright clime, a bright world of joy,
Where love's blossoms fade not, nor death can destroy,
Where the pure and the good their sweet influence impart:
In the friendship of heaven is the home of the heart.
There the sad heart will rest from its sorrow and pain,
And the glad heart its blissful emotions retain;
There the cold heart be warmed by the joys of the blest,
And the good in the spirit of sympathy rest.

MARY CATHARINE PRAY, 1806-1879.

April 11.

April 12.

April 13.

Our name is a good one. A better I cannot conceive. It has a common centre — UNITY — and a positive declaration, — one God, and Father of all, one Lord, the Saviour of all, one brotherhood, one fold. It has a boundless circumference. It accepts all truth, embraces all goodness, rewards all virtue, punishes all vice, saves and blesses all men. It overcomes all evil, corrects all error, removes all wrong, reconciles all hearts to God. It is the synonyme of all that is true and pure, and good and holy, and beautiful and lovely, and noble and glorious in God, in man, and in all the world. It banishes to eternal oblivion whatever is opposed to God and human happiness, — all wrath, enmity, hatred, variance, everything impure, false, hateful, all sin, sorrow, suffering, death, and corruption. It fills the soul with all love, peace, good-will, joy, and attunes the heart to the praise of God. Beautiful, harmonious, significant word, — "UNIVERSALISM!" Rev. WILLIAM STEVENS BALCH, D.D., 1806–

Rev. ABRAM CONKLIN, 1858–

Rev. JOHN CLARKE, D.D., 1755–1798.

April 14.

We do not any of us like to grow old. The first snowflakes fall upon our hair with a touch of sadness. And yet why should we shrink from the autumn of life? October is queen of the year: the trophies of all the seasons are laid at her feet. And old age — which is a genuine October, golden and beautiful with ripened wisdom, goodness, and faith — is as much richer than youth as autumn is richer than the springtime. An old age, however, not found in the way of righteousness, is desolate as a fruitless autumn. Beneath the decaying husks, as autumn approaches, let there be golden grain, and we can sing the harvest-home with joy.

Rev. J. M. PAYSON, APRIL 13, 1848–

April 13.

April 14.

April 15.

The doctrine of universal salvation is a call for man's co-operation with God. The doctrine is a call for all believers in it to be earnest workers in behalf of the cause of universal salvation. We have no warrant in Scripture, in reason or human experience, to expect that it will be done without human agency, or for believing that every soul will be saved until every soul has itself done something towards that salvation.

Rev. C. L. Waite.

Christianity and Universalism are substantially the same: (1) in the circumstances of their origin, (2) in the opposition they have encountered, (3) in their fundamental principles, (4) in their view of God's love to man, (5) and of man's brotherhood, (6) in the character and office of Christ, (7) in their practical aims, and (8) in their statement of man's destiny.

Rev. Sebastian Streeter, 1783–1868.

April 16.

Universalism gives entire peace and joy to the soul in the dying hour. The expiring parents have no cruel misgivings for themselves or each other. With eyes quivering in death, the believer can take his last adieu of all surviving friends. The believer can kiss the rod of affliction and chastisement with filial submission. His faith embraces his relatives, friends, acquaintances, foes, and all his fellow-beings. He believes that in the resurrection they will be as "the angels of God in heaven," and die no more. And, believing, he rejoices with joy unspeakable, and full of glory. Passing strange that any should think that this glorious system is not as an anchor to the soul in the hour of dissolution!

Rev. Russell Streeter, April 15, 1791–1880.

Let Faith's angel-finger point thy glittering eyes above,
Where broken friendships are unknown, and all is perfect love.

Mrs. C. A. Jerauld, 1820–1845.

April 15.

Josie S. Bartlett '70

April 16.

Will H. Howell Graham
1878

April 17.

Universalism has been the light, inspiration, and joy of my life for fifty-eight years, when it came through the study of the Bible. Experience and observation have uniformly testified to its uplifting power in bringing human souls nearer to Christ. To me it has made the world bright and beautiful, writing the love of God on all visible things, ever pointing forward to a blissful reunion of loved ones, in the Father's home above. In a serene old age

> "Beside the silent sea
> I wait the muffled oar
> No harm from Him can come to me
> On ocean or on shore."

"Death is swallowed up in victory" even now.

Rev. David Thurston Stevens,
1809-

Rev. Thompson Barron, 1816–1870.

April 18.

I plead for Christ, for the honor of his name, for the power of his salvation, for the glory of his cross, for the endless and boundless ministries of that redemption the virtue of which we are asked to believe is stricken to impotence by the hand of death. I plead for the hope of the destruction of the work of the devil in the universe by the salvation of all that bears trace of the touch of the hand of God, — sin withered under the curse of the souls that were once its victims; the devil spoiled of his dark dominion, not by the fiat of omnipotent will, but by the hand of omnipotent love; hell destroyed; Christ triumphant, gathering the fruits of his cross and passion here and in all the worlds.

*Rev. J. Baldwin Brown.

Rev. H. E. Whitney, 1818–1872.

April 17.

April 18.

April 19.

The real victory is to be won, not on the dying-bed, but before. When Jesus had gone forth from his struggle and prayer in Gethsemane; when his soul had been baptized in submission to God; when he had said, "Not my will, but thine, be done," — the real victory over the cross was gained. And so, when the hour came, he went calmly and triumphantly out to Calvary. And he who has this faith in his heart may begin the hymn of triumph now, for the victory is pledged. "Thanks be to God, which [not *shall* give, but] *giveth* us the victory through our Lord Jesus Christ."

Rev. Charles A. Skinner, 1824–

Rev. Josiah Davis, 1810–

April 20.

From the time I reached manhood's years, I have in one way and another given my life to the propagation of this glorious sentiment. Born with a feeble constitution, and having to fight my way against feeble abilities, still I have never yet sought for a place in our ministry; and by God's help, joined to active industry, with a noble consecrated wife for a helpmate, I feel that my work has been eminently successful. And now, as I look towards sunset, and the natural light grows dim, the light upon the altar of faith shines with undiminished lustre.

Rev. Alfred Barnes, 1816-

April 19.

April 20.

Edw. C. Hickman, 1876

April 21.

And oh, there lives within my heart
A hope long nursed by me;
And, should its cheering ray depart,
How dark my soul would be! —

That even the wicked shall at last
Be fitted for the skies,
And, when their dreadful doom is past,
To life and light arise.

EMILY BRONTË, 1816–1855.

Rev. J. LOCKWOOD, 1803–1875.
Rev. O. WHISTON, 1804–1881.

April 22.

The hour is named
When seraph, cherub, angel, saint, man, fiend,
Made pure and unbelievably uplift
Above their present state, — drawn up to God,
Like dew into the air, — shall be all heaven,
And all souls shall be in God.

P. J. BAILEY, 1816–

April 21.

April 22.

April 23.

All my life I have tried to serve God by doing a little for humanity, and have worked very hopefully, remembering that "what ought to be will be" in God's own good time. We sometimes wait long for the right to be vindicated; but we serve a Master who is "not willing that any should perish."

Mrs. Sarah M. C. Perkins, 1824–

April 24.

I believe in God, whose love and wisdom are in all, and over all, and through all things.

I believe in Jesus Christ as the Son of God, through his spiritual likeness to the Father, and that, as we approach the higher estates of holiness, we merge into the same Sonship by the same law.

I believe that he is the best Christian who is the best man; that the doors of the divine privilege stand open forever before all souls, and that whether man shall enter them or no depends upon the decision of his own will.

I believe that holiness is heaven, and that sin is hell.

I believe that good life is as divine here as it will be in any part of the universe, that we shall find in the world abroad essentially the same spirit we bear within our own hearts, that in the paths of life we generally meet what we are, as in a mirror we approach ourselves.

Rev. E. L. Rexford, D.D., 1842–

Rev. Lemuel Willis, 1802–1878.

April 23.

April 24.

April 25.

Christianity does not sunder friendship; it does not sever affection; it builds no outward wall between the living and the dead. Those who are separated by moral distinctions are, or must be, some time or somewhere, brought together by its power. It speaks of the ancient patriarchs as still living under the eye of God, though their bodies crumbled to dust ages ago, and as Abraham, Isaac, and Jacob still. It brings to view on the glorified mountain, in the quiet hour of evening, the spiritual forms of Moses and Elias, talking with the transfigured Son of God. Its distinct voice to the sorrowing sisters is, not that the departed shall live hereafter in some indefinable sense, but, "Thy brother shall rise again," — "thy brother," the very brother whom you have known and loved in days gone by, the brother whom you pray to know and love forevermore.

Rev. Henry C. Leonard, 1818–1880.

April 26.

A nation fasts this day. O Lord, we bow
In meekness, fear, and trust before thy throne.
Oh, hear us, Lord! our country save. For none
But thou canst stay the swelling tide of war.
Thy will is absolute, supreme, and he
Who dares oppose thy will or soon or late
Is humbled to the dust. So, penitent,
We come. Our sins forgive. We turn to thee,
And wilt thou bid a nation live? Amen.

Martha A. Adams, 1831–

Faith to be "the assurance of things hoped for, the proving of things not seen," must stand in the love of God.

Rev. W. L. Gibbs, April 26, 1841–

April 25.

April 26.

April 27.

Nay, but 't is not the end;
God were not God if such a thing could be:
If not in time, then in eternity,
There must be room for penitence, to mend
Life's broken chance, else noise of wars
Would unmake heaven.

ALICE CAREY, APRIL 26, 1820–1871.

April 28.

As I consider the doctrines of the various sects of Christendom, they seem to be merely fragmentary.

1. The absolute wisdom, power, justice, and sovereignty of God have characterized Calvinism.

2. The absolute goodness, free agency, and dependence of man as a rational being of an almost infinite capacity, have characterized Methodism.

3. The purposes of God successful in creation, all ends accomplished in the gift of Christ, have been the chief doctrines of Universalism.

The Calvinistic churches have founded themselves upon the first, and lost sight of the other two. The Arminian branches have founded their cardinal principles upon the second; and the first and third have been left in the background.

The Universalist church has dwelt upon the third class of doctrines. It is only when all the lines of thought are united, that a completed system of doctrine is formed.

Rev. E. L. BRIGGS, 1822–

April 27.

April 28.

April 29.

Nor does the cross in this view lighten the just penalty of sin, but it places the penalty where it belongs ; it says, "The soul that sinneth, *it* shall die," and not, that its guilt shall be expiated by another ; and it makes the suffering as certain and as long as the sinning in this or any future world. But making, as it does, character the condition of heaven or hell, and seeing in God the Father of all, and that his love is "from everlasting to everlasting," and that life is an education, a training, it sees no reason for limiting that everlasting love and care to the few brief days of earth, but believes that God's saving work will go on in all worlds, and that this love in Christ and in all angels and holy beings will always be seeking the lost, and will always rejoice when any prodigal shall return.

Rev. H. W. Thomas, D.D., 1832-

April 30.

In God's eternity there shall a day arise
When all the race of man shall be with Jesus in the skies :
As music fills the grove when stormy clouds are past,
Sweet anthems of redeeming love shall all employ at last.

The Saviour himself tells us, "And I, if I be lifted up from the earth, will draw all men unto me." The mission of the Saviour was for the salvation of the whole world, and we are assured that "he shall see of the travail of his soul, and be satisfied." It was the design of our heavenly Father to accomplish this object, and his power, wisdom, and love are combined to perform it, and the means he has instituted must and will be effectual for its accomplishment.

Hosea Ballou, 1771-1852.

April 29.

April 30.

May.

Oh! the merry May has pleasant hours,
And dreamily they glide,
As if they floated like the leaves
Upon a silver tide.

The trees are full of crimson buds,
And the woods are full of birds,
And the waters flow to music,
Like a tune with pleasant words.

N. P. Willis.

The flowery May, who from her green lap throws
The yellow cowslip and the pale primrose,
Hail, bounteous May!

John Milton.

As for man, his days are as grass:
As a flower of the field, so he flourisheth;
For the wind passes over it, and it is gone,
And the place thereof shall know it no more.

Ps. ciii. 15, 16.

The grass withereth, the flower fadeth;
But the word of our God shall stand forever.

Isa. xl. 8.

As in Adam all die, even so in Christ shall all be made alive. — 1 Cor. xv. 22.

May 1.

Educated under Methodist control, the prevailing religious incentives were the doctrine of endless torment, and a change of nature to save the soul therefrom, and to induct into a supernatural heaven. These demands were unnatural, discouraging, distressing, valueless as worthy moral incentives.

But an incident in very early life disclosed the *idea* of the final sinlessness and happiness of all mankind, salvation from sin being the one great need. This sentiment induced a new class of reflections, emotions, and incentives, hence real conversion, — a new mind purpose; a hearty reformation; a rational sense of dependence on God; a feeling of grateful obligation, love, veneration, and obedience to him; an aspiration and a living life, rather than a rhapsody and a song; an internal governing principle, rather than an external halo; an extraneous glory.

Rev. Thomas Abbott, Sept. 21, 1818.

May 2.

In the peaceful evening hour that wanes into the light of that day which witnessed the resurrection of Jesus, surrounded by a few chosen friends, gathered at her request, her brow received, mingled with the death-dew that was gathering there, meet emblem of the blending of the mortal with the immortal, the sign of baptism into the Spirit of heaven. And in company with them, her lips, already paling at the touch of death, received the consecrated emblems of the Saviour's dying love; and the sweet, transcendent peace which her spirit enjoyed inwreathed her countenance in a smile of triumph which even death had no power to efface.

Rev. T. J. Greenwood.

May 1.

May 2.

May 3.

To have clean hands and a pure heart, this is the aspiration of Universalists. We would stand always in our Father's presence as nearly spotless and blameless as we can, and our religion is but the way and method to this end.

Rev. Rolla Gillmore Spafford, May 2, 1849–

Rev. B. Whittemore, 1801–1881.

May 4.

It is useless to attempt to convince men in these days that there is nothing good in the world or in human life; but they can be made to see and feel that all these good things are insufficient until the way of their higher use is discerned, and that above all are the enduring realities of the spiritual world. Who so would persuade and direct the men of to-day must recognize the conditions of the life of to-day, and must speak words that can be understood. If our gospel is the word of the Lord, and as such is to endure, in its preaching God must be supreme, Christ must save, love must be love indeed, the kingdom must be righteousness and joy and peace.

Rev. William Rollin Shipman, D.D., 1836–

May 3.

May 4.

May 5.

When we look upon ourselves as immortal beings, and upon this life as but introductory to another higher and never-ending state of being, then the injunction to "dress and keep the garden" becomes of paramount importance, as by a strict obedience to the divine command we may not only enjoy in a high degree the present life, but prepare ourselves in some humble measure for the exalted joys and the unending felicities of the life to come.

Rev. S. Goff, 1811–1861.

Like a sweet star, failing slowly
In the morning's purple light,
Day by day the dear one sleeping
Faded gently from our sight.

Scarcely knew we when the angels
With their shining hands let down
Softly to his waiting forehead
The immortal starry crown.

Emily Rebecca Page, 1834–1862.

May 6.

Toward the close of the month which closeth our year, the Saviour was born. So in the last day of time, when the divine arrangements are well near completed, the restitution of all things shall be made manifest, and the winding-up of the great drama, bringing forward the accomplishment of the design of an all-wise Creator; and, sin being annihilated, sorrow shall be no more.

Mrs. Judith Murray, May 5, 1751–1820.

A Universalist is one who believes thoroughly in "the fatherhood of God and the brotherhood of man," and in the ultimate salvation of all souls from sin, through the grace and truth that came by Jesus Christ, and who, believing thus, acts accordingly, serving God in serving humanity, seeking to establish justice for all, regardless of class, color, or sex, and prayerfully trusting God for the experiences of time and eternity.

Rev. P. A. Hanaford, 1829–

May 5.

May 6.

1884

May 7.

Because we believe that the world will one day be saved, we do not therefore feel it to be less requisite to work out our own salvation with fear and trembling. Till we heartily engage in this work, we are yet strangers to the peace of God, and aliens to the inheritance of the blessed. For our encouragement in this work is the doctrine of the text revealed. It holds up to us a glorious destiny for which we were created, and to which the world is to attain. It gives us the assurance of a present good to every one who shall submit to the reign of Christ, while holding out the bright prospect of a world redeemed, to sustain, encourage, and animate us in every endeavor here.

Rev. Giles' Bailey, 1815–1878.

May 8.

The phase of all the faiths most wise and true
Is that which brings the noblest God to view,
Repudiates all cruel, selfish creeds,
And brings to erring man his truest needs.
It saves at last each wayward, wandering soul,
And gives a gracious God supreme control:
Such is the faith in youth we joyed to own;
In waning life 't is not to us unknown.

Rev. H. W. Morse, May 2, 1810–

May 7.

May 8.

May 9.

Suppose our courts of justice should do this: a law is made, with the penalty of death annexed to it; the subjects of government are told, that, if they violate the law they shall be hanged, unless they come and ask pardon of the judge, the court — in that case they shall escape all punishment. What would such a government be worth? And if the divine government is thus conducted, what is that worth?

Rev. W. A. PRATT, 1855-

Rev. E. M. PINGREE, 1817-1849.

What would avail to me the joys of heaven,
And all the splendors of the golden coast,
If I must know millions of human souls
In misery groan, and are forever lost?

LUCY BARNES, MARCH 6, 1780-1809.

Col. JOSEPH KINGSBURY, 1774-

May 10.

Our ideal church is the Universalist church. There can be no limit set to its mighty power. It has grown rapidly because it has such inherent force; and its influence is felt everywhere in and beyond Christendom. It has outgrown its long-clothes, and even its roundabouts, and steps forth to-day in strong, early manhood, its aspirations and hopes flooded with the light pouring in on every side.

LUCY M. CREAMER, MARCH 28, 1842-

May 9.

May 10.

May 11.

Of man this gospel speaks in language no less positive and well considered. It recognizes his imperfections, it laments his iniquities, it feels his woes. . . . It believes that an undying spark of the divine goodness is embodied in his human image. It believes in man, in his disposition, his abilities. It does not allow that for the most part his faults are due to depravity, rather it traces them to ignorance. . . . It anticipates a day of dawn when the blessed truths of religion will become significant to all; and in that hour of revelation it trusts to see every knee bending, and hear every tongue confessing that in the Lord is righteousness and strength.

Rev. C. E. Nash, March 31, 1855–

May 12.

The moment we say "Our Father," we not only recognize our filial relations to God, but our fraternal relations to man. We enter into a covenant every time we utter the Lord's Prayer, to look out for the welfare and interests of all mankind, to recognize no caste or distinction, or chasm of separation, between ourselves and others. "Our Father" is the Golden Rule in shorthand. It is the aspiration in worship, of which that is the ethical statement.

The Compiler of this Volume, 1823–

And when, with multitudes above,
Thy ransomed sweep the trembling lyre,
Thy power, goodness, truth, and love,
Each seraph's song with joy shall fire.

Lucy A. Quinby, 1821–1860.

May 11.

May 12.

May 13.

That the pardon of sin under the divine government is not the remission of penalty, or the cancelling or relinquishment of any portion of the punishment which sinners deserve, appears to me to be an incontrovertible truth, so clearly and prominently taught in the Scriptures, that no man need mistake it.

Rev. R. O. Williams, 1805.

May 14.

If my name were worthy to be preserved, I should wish to have it inscribed upon the banner of Christ the Lord, set up in some of the waste places of the earth, to redeem souls to righteousness through and by the redeeming power of Infinite and Everlasting Love.

M. Louise Thomas.

Do any sigh over the waywardness of some cherished friend, some child, or brother, or parent? Is there a vacant chair in your home-circle, which in its mute eloquence pleads with memory that the departed shall not be forgotten? Be entreated to welcome that measure of faith which beholds the blessed Jesus making up his jewels, gathering every hour the trophies of his grace, reclasping broken chains, and cementing human hearts in everlasting union by that love which alone shall subdue all things.

Rev. John Freeman, 1800-1833. Rev. John Boyden, 1809-1869.
Rev. M. H. Harris, 1845-

May 13.

May 14.

May 15.

We do not believe any of the forms or doctrinal statements of any of the churches in Christendom is itself spirit. No Bible word as it rests upon ordinary printed pages is itself spirit. Forms, dogmas, the most sacred words, all become spirit to mankind, only when they are refilled by the spirit which God breathes through mankind into them, and through them into mankind. We as a church, being substantially correct in our intellectual comprehension of the specialties and generalities of the Christian religion, are fruitless, if we are not wise enough to apprehend this truth as a pervading spiritual force in its soul-meaning, and great enough to use it in the same almightiness. And we will not accept the possibility of failure before we have sought to measure our faith through and through, and until we have absorbed and made every way practical the whole of it according to the law and gospel of the spiritual universe.

Rev. C. R. Moor, 1825–

May 16.

The fact that man was created by a God of infinite love, wisdom, power, and justice, is a sufficient guaranty that such existence will not in any case prove an endless curse. Infinite love would desire the final happiness of all. Infinite wisdom would arrange a *perfect plan*, which, when carried through, would secure the end desired.

Infinite power would secure all that infinite love desired, or infinite wisdom devised.

Infinite justice could be satisfied with nothing less than what the other attributes of God claimed, — the destruction of evil and the triumph of good throughout the empire of God. Hence Universalism flows from the very nature of God.

Rev. John Crenshaw Burruss, 1821–

May 15.

May 16.

May 17.

As the mother may permit her well-loved child liberties which may lead it to some pain, to the end of its discipline, but not liberties which will involve it in utter ruin; as she may allow it to stumble over a sod, but not off a precipice; as she may suffer it, if it will do so, to put its hand on a warm stove, but not into a red-hot one, — so God may grant his children a disciplinary freedom, in the use of which they may draw on themselves pains and penalties, in order to a free and ideal obedience; but he cannot, on any ground of justice or good-will, grant them a liberty which he foresees they will turn to an eternal woe.

Rev. Sumner Ellis, D.D., 1828–

May 18.

If God loves his children one-half as well as I do mine, he can never inflict endless misery upon them. If Jesus is as merciful and as impartial to his brethren as Joseph was to his, he will never suffer them to perish in a barren land while the riches of his grace endure, or the treasures of his love are unexhausted.

Rev. Dolphus Skinner, D.D., 1800–1869.

May 17.

May 18.

May 19.

We read in Prov. x. 24, that the fears of the wicked shall come upon him. Now, the so-called Orthodox churches say if the wicked will believe their creed, and comply with their conditions, they shall not be punished, which is what the wicked fear. Which, think ye, is in accordance with the experience of the world? In the same verse we also read that the desire of the righteous shall be granted; and no one will dispute that Christ was righteous. Now what did he desire? Was it not the salvation of the human race? Most surely it was. For this he labored and suffered and died. He also taught his disciples to labor and pray for it. It is not only the desire of the righteous, but it is a righteous desire: will it be granted? He also told us to pray for or desire it: so we think it will be granted.

Rev. G. S. Gowdy, 1810-

May 20.

There is nothing so relentless as love. If God is love, all evil and sin must vanish in his consuming fire. For "neither life nor death, neither principalities, nor powers, nor angels, nor any creature, shall be able to separate us from the love of God."

What grounds, then, have men for proclaiming the eternity of sin and suffering? "In the long days of God, in the long paths untrod," there *shall* be an end of sin, and transgression shall be finished.

Mrs. E. C. Tomlinson, 1831-

Universalism is the power of God unto salvation. The means are the inexhaustible and irresistible resources of infinite wisdom and love. The time may be an eternity of eternities; but the magnificent result is, that God will be "all in all."

Rev. Cassius L. Haskell, 1850-

Rev. H. L. Canfield, 1828-

May 19.

May 20.

May 21.

Death is the fading of a cloud,
The breaking of a chain,
The rending of a mortal shroud
We ne'er shall see again.

Death is the close of life's alarms,
The watch-light on the shore,
The clasping in immortal arms
Of loved ones gone before.

Death is the gaining of a crown
Where men and angels meet,
The laying of our burden down
At the Deliverer's feet.

Rev. T. L. Harris, 1823-

May 22.

For all that is amiable in character, reforming in influence, pleasing in contemplation, happifying in practice, and beneficial in consequences in each and all the other systems of religion, are here retained in all their loveliness, in all their power, and in all their benefit. I challenge the mention of a single particular of the above-named character with which this is not the case. Would you receive into your mind and affections the glorious perceptions arising from a hope in immortality and endless life, from the full perfections, glory, and loveliness of God and his providences, as yielded by the teachings of nature and revelation combined, and addressed to the reason and religious feelings of men? You will find them by embracing the doctrine of Universalism.

Rev. A. B. Grosh, 1803–1884.

May 21.

May 22.

May 23.

My faith is in the existence of a God of infinite power, wisdom, and love, whereby he created a world which cannot fail in answering the designs and purposes of an infinite mind. The designs were good, everlastingly good, to all the children he hath created.

Rev. Josiah Marvin, 1819–

Whatever has been permitted by the law of being must be for good, and only in time not good. Evil is obstruction: good is accomplishment.

Margaret Fuller Ossoli, 1810–1850.

May 24.

The human heart craves a simple religion which it can understand and to which it can heartily respond. What so meets its desire as Universalism? Of God, it says, He is our Father; of Christ, He is our brother, a successful Saviour; of heaven, It is the home of all, in whose genial atmosphere and higher opportunities we come to our saintly fruition; of mankind, They are God's children, every one of them made in his image, in whose fulness of love and beneficence of power they shall find a providence which called them into being, and will give them the full consummation of their power.

The soul that is normal asks, yea, strongly desires, that evil shall be punished, and merit rewarded; but it desires this, not as a revenge and indulgence, but as needed medicine and righteous approval.

Rev. F. Maguire, 1839–

May 23.

May 24.

May 25.

God is love, and goodness is the working-force of his administration. Fear may serve a purpose in the earlier stages of spiritual life, and upon coarse, brutal natures, but should not be applied as a working-motive before all other agencies are exhausted, and never upon a nature made sensitive through suffering, and open to spiritual good. Fear produces negative results, and cannot build large and ripe Christian manhood.

Rev. L. W. Brigham, 1841

Glad was my soul to hear the herald cry to-day:
"The Lord is coming to his own; prepare ye now his way.
Exalt the humble vales of love and godly fear;
Lay low the hills of sin, and make a highway broad and clear.
God's glory shall be known, that glory all shall see;
The promise that he made of old at last fulfilled shall be."
He comes, the Saviour comes! All hail the blessed day!
I'll hurry forth with shout and song, and meet him on the way.

Rev. C. F. Lee.

May 26.

God is our Creator, and Jesus has taught us that God is our Father. We are therefore brethren, and members of one family. "God has created of one blood all nations of men to dwell on all the face of the earth."

If this be true, which none will deny, God will use his power, which is infinite, to bring his entire family in harmony with his own divine character. His infinite power, his infinite wisdom, his infinite love, must prove sufficient to the accomplishment of his divine will. He "wills that all men shall be saved, and brought to a knowledge of the truth." To deny that God's will will finally be the law of every soul he has created is atheism.

Rev. L. F. McKinney, April 25, 1841–

May 25.

May 26.

May 27.

To say nothing of the advantages and infinite consolations which the hopes of the gospel inspire through all the journey of life, how much they contribute to inspire and refine every social and virtuous affection of the heart! and what reconciliation and peace they inspire under all the allotments of a righteous Providence! What can equal their importance in the hour of death, when all earthly prospects are fading upon the sight? . . . Oh, then give me these blissful, these invaluable hopes! They shall support my trembling heart amidst the fiercest storms of trouble, and cheer the last faint glimmerings of departing life with visions of celestial and unending joy.

Rev. David Pickering, May 25, 1788–1859.

May 28.

No man has ever shown, or can show, that there is any limitation in numbers from the "all" that "die in Adam" to the number that shall be "raised in glory," and "bear the image of the heavenly." The chapter (1 Cor. xv.) is a glorious one, yea, we may say the best in the Bible, and would alone render the Bible a Universalist book. The ultimate and universal prevalence of immortality, virtue, and happiness, is thus plainly disclosed and asserted with all the energy and dignity worthy of the exalted theme.

Rev. Eben Francis, 1819–

Rev. J. T. Goodrich, 1815–1871.

May 27.

May 28.

May 29.

I cannot believe in endless hell
And heaven side by side. How could I dwell
Among the saved, for thinking of the lost?
With such a lot, the best would suffer most.

Sitting at feast all in a Golden Home
That towered over dungeon-gates of Doom,
My heart would ache for all the lost that go
To wail and weep in everlasting woe:
Through all the music I must hear the moan,
Too sharp for all the harps of heaven to drown.

All divergent lines at last will meet,
To make the clasping round of love complete.
The rift 'twixt sense and spirit will be healed
Ere the Redeemer's work be crowned and sealed.
Evil shall die like dung about the root
Of good, or climb converted into fruit.

GERALD MASSEY, 1828–

May 30.

From the *manner* of Christ, I know he did not intend to teach endless punishment in the words recorded in Matt. xxv. 46, nor elsewhere. He who announced the destruction of Jerusalem in an agony of grief could not have announced the endless pain of millions unperturbed. The agony of the garden would have been moderation in comparison with that which would have characterized such a declaration.

Rev. CHARLES P. NASH, MARCH 16, 1831–

May 29.

May 30.

All, all, for Immortality!
Love, like the light, silently wrapping all!
Nature's amelioration blessing all!
The blossoms, fruits of ages — orchards divine and certain;
Forms, objects, growths, humanities, to spiritual images ripening.
Give me, O God, to sing that thought!
Give me, give him or her I love, this quenchless faith
In thy ensemble — whatever else withheld, withhold not from us
Belief in plan of thee enclosed in time and space,
Health, peace, salvation universal.
Is it a dream?
Nay, but the lack of it a dream,
And, failing it, life's lore and wealth a dream,
And all the world a dream!

WALT WHITMAN, 1824-

June.

What is so rare as a day in June?
Then, if ever, come perfect days;
Then heaven tries the earth if it be in tune,
And over it softly her warm ear lays.
Whether we look, or whether we listen,
We hear life murmur, we see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers.
Joy comes, grief goes, we know not how;
Everything is happy now.

J. R. Lowell.

Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. —Luke xii. 27.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world. — 1 John iv. 14.

June 1.

The time will never come, here or hereafter, when man will not be under obligation, and justice require him to love God with all his heart. Obligation implies ability. God's justice is eternal; man's obligation eternal; and his freedom and ability to obey the law equally so. Nor will anything short of his entire conformity ever satisfy the claims of justice or the righteous demands of the law of the Most High. Thus the law and justice are in their demands prophetic of man's final destiny.

Rev. JOHN HUGHES, 1834–

Life without an eternity to follow it is like a half-written sentence, which has no meaning till the other half is added. All our deeds, our sufferings, our attempts at virtue, are without significance, unless there comes in the fulness of an eternal life to consummate them all in triumphant holiness.

Rev. AMORY BATTLES, 1823–

June 2.

My faith in God's universal care and protection has never faltered: it has stayed up my hands in prosperity and adversity, and, as age advances, it is a stay and a staff upon which I can lean with eternal security. Universalism to me is the highest type of the Christian life, and he who is founded upon its divine securities is founded upon a rock that the winds of time cannot disturb.

Rev. O. H. JOHNSON, JUNE 1, 1815–

Rev. WARREN SKINNER.

Rev. R. P. BUSH, 1855–

June 1.

June 2.

June 3.

We conceive of no sorcery, of no ingenuity, of no policy, by means of which the soul that sins can escape the sequences of its sins. It is a fatal cheat that a person can sin during all his lifetime, and, by a little regret just before he dies, swing out into ineffable spiritual transports. Holiness is heaven: wickedness is hell. In our rendering of the divine methods, retributions are not ultimates; they are means to a finality: their purpose is a check upon unholiness, and its complete eradication from the soul. So interpreted, we can perceive a cheering harmony between them and the love which has put them into its effectual adjustments; and people ought no more to seek an evasion of them than they should reject the restorative compounds which are ministered to their physical illnesses.

Rev. Daniel Mortimer Reed, 1821–

June 4.

Jesus rested by Jacob's well:
Oh the bliss of his sympathy!
How like a wave's o'ermastering swell
It lapped my soul in love's full sea,
And made me glad of the smallest sign
That I am his, and he is mine!

Grateful voices singing of him
Rose from the moist grass round the spring,
Soared aloft from the pitcher's rim,
Swelled from the field of harvesting:
"God is a spirit," the full song said,
"And his field, the world, shall be harvested."

Mrs. Jane L. Patterson, 1829–

Rev. O. P. Kimmel, 1854–1880.
Rev. T. J. Whitcomb, 1801–1877.
Rev. Jere. Belknap, D.D., 1744–1798.

June 3.

June 4.

June 5.

There is no death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

The grave itself is but a covered bridge,
Leading from light to light through a brief darkness.

H. W. Longfellow, Feb. 27, 1807–1882.

June 6.

When the wind blows, the blossoms fall;
But a good God reigns over all.

Rev. Charles Mackay, 1812–

In the civil war it was not asked of a soldier, "Are you a Republican, a Whig, or a Democrat?" "What is your party shibboleth?" "Are you bank or anti-bank, protection or free trade?" but "Are you for the government, — under which all these differences may exist, — and will you defend and protect it?" If yea, it was answered, "Then you are a patriot, and no man shall question your title." And so in the Church the test question is not what a man's views may be in respect to subordinate or collateral theories and dogmas, conventions or forms, but does he accept Christ as his leader, — does he carry his flag and triumph in his victory?

Hon. Israel Washburne, 1813–1883.

June 5.

June 6.

June 7.

There is overwhelming significance in the fact that humanity, unregenerate as well as regenerate, are particularly affirmed to be "the offspring of God." And in this fact is plainly disclosed the cause of that loving effort from the sphere of the Deity which is the one lauded glory of the gospel, — the effort that was in Christ made and continued to be made in behalf of even the most depraved. It is from the unequalled and unextinguishable interest of a parent's love. We who are parents also, recall a certain correspondence in it with what occurs in our own hearts in respect to *our* offspring, — a yearning towards all, and especially towards those least fortunate in attainment, with a permanent indisposition, whatever be the provocation, towards abandoning them. It must be obvious that whatever passages may seem to militate against the doctrine of the final universal attainment to holiness must be considered as incorrectly interpreted.

Rev. J. Straub, A.M., 1835–

Rev. A. J. Shaw, 1848–

June 8.

But will not death separate us from the love of our heavenly Father? If death were the annihilation of our being, or if the future were a scene of retribution for the failures and shortcomings of the present life, — this, and nothing more, nothing better, — the love of God could not be experienced there. But if God has purposed that we shall live beyond the event of death, that our life there shall be spent amidst pleasant scenes, in the enjoyment of pure society, in communion with the beloved of our hearts, and in the service of Him who is infinite in the perfections of his character, then, indeed, death cannot separate us from his love. This view of God's love inspires us with confidence in him, and gives us the feeling of assurance that in his hands we are ever safe, and that a destiny awaits us, glorious beyond a seraph's thought.

Rev. William Riley French, D. D., 1814–

Rev. Emmons Partridge, 1799–1873.

June 7.

June 8.

Mrs M. H. Roby. 1851.

June 9.

The tendency of our faith is towards a grand unity. Forms of worship will change from age to age, and will vary in different parts of the world; but we may be sure that man will always be a worshipper. As long as human souls come from the mystery of birth, and go into the mystery of death, man will have more or less faith in an unseen land, and will practise religious rites. We all, at times, feel the touch of our divinity, and are conscious that the soul is a harp strung for the breezes of another world, where finer music will issue. We cannot uproot this tendency to worship which God has implanted as a heavenly flower in the human breast.

With such a nature, with such a world of mystery in and around him, man will always "worship the Lord in the beauty of holiness."

Rev. S. A. Parker, June 10, 1834–

June 10.

In bearing up under the ills and misfortunes of life, there is great consolation and support in the assurance that they must terminate, and will terminate in good; that a time will come when the cares and disappointments, the pains and sorrows, of life, shall have an end; when peace shall succeed discord and contention, and pain and anguish terminate in everlasting repose.

Rev. Thomas Johnson Carney, 1818–1871.

June 9.

June 10.

June 11.

And, casting off unwise regrets,
We yet may hope that time shall prove
Kind hearts are more than bayonets,
And force less strong than love;
We know that order shall appear
When God has made his purpose clear,
The darkest riddle shall be understood,
And all the perfect world shall in his sight be good.

* John R. Thompson.

Rev. C. W. Knickerbacker, 1824–1884.

June 12.

There are times when our wants are all summed up in one, — the need of the Comforter, the Consoler. Not simply in view of the works which death hath wrought, changing to shadowy images the forms that once gave beauty to our homes, but also in view of the mysteries of life, the evils we see about us, especially in great cities. I know not how it is with others; but for myself I send adoring thanks to Heaven for the great idea that distinguishes us as an order of Christians. I do not think I could be changed to a Stoic, and become hardened to sights of woe, guilt, and environing ignorance, and therefore, without Universalism, I should fall and wither, and drop into dust, struck by the blight of the mysteries of evil.

Rev. Henry Bacon, 1813–1856.

June 11.

June 12.

June 13.

There is never a time without its opportunity, never a man doomed to stationariness, unproductiveness, or failure, on account of lack of opportunity. The Eternal always gives his child another chance, another trial.

The Persian poet Häfiz, speaking of life, says, "This is the sum, when one door opens, another closes." But I can, in the spirit of the New Testament writers, make a better statement, and one truer to life, by reversing this of Häfiz, and saying, "When one door closes, another opens. When one opportunity passes, another is afforded."

Rev. O. A. Rounds, 1849–

June 14.

Are the infinite attributes of the Almighty, so active here, quiescent in the world of spirits? *Is God doing everything for this world, and nothing for the world of souls?* It is impossible for God to be quiescent so long as an antagonist to himself or to his government exists within his dominions. It is an urgent necessity with God, a necessity that inheres in himself, to reduce to harmony the realm of matter and the realm of souls Whatever the condition of the spirit-world, God is operating there as here — helped by all good men and women, by "the spirits of just men made perfect," by multitudes of holy angels, by the punishments sin inflicts, by sorrow and regret, by the desire to rise to better states and better things — to secure perfect order and harmony, perfect holiness and happiness. With the attainment of less than this it is impossible God should be satisfied.

Rev. George Truesdell Flanders, D.D.,
June 28, 1824–

June 13.

June 14.

June 15.

We do not deny that the wages of sin is death. We do not deny the necessity of punishment, the certainty of punishment. We see it working awfully enough around us in this life: we believe it may work in still more awful forms in the life to come. Only tell us not that it must be endless, and thereby destroy its whole purpose, and, as we think, its whole morality. We, too, believe in an eternal fire; but we believe its existence to be, not a curse, but a blessing and a gospel, seeing that that fire is God himself, who taketh away the sins of the world, and of whom it is therefore written, "Our God is a consuming fire."

Rev. CHARLES KINGSLEY, JUNE 12, 1819–1875.

June 16.

Let us not, then, throw around death so much gloom and dread. If that philosophy be true which teaches us that the spirits of the dead are the viewless ministers and watchers of the living; attending and holy spirits, watching over frail mortality, and lingering about the places of their olden home, — then would one tear shed in the deep sincerity of bereaved affection, one sigh from the full heart of sorrow, be far more acceptable to the departed spirit than the nodding plume and the gay escutcheon, and all the pomp and circumstance of funeral splendor.

* Rev. CHARLES SPEAR, –1863.

Rev. WILLIAM BELL, 1791–1871.
Rev. F. C. FLINT, 1836–1879.

June 15.

Rosetta Paul 1849

June 16.

June 17.

Is the love we bear our kindred a weakness of our earthly natures? Shall we drop it, as we do our bodies, when we pass through the gateway of death? Nay, love is divine. It infuses into this life whatever there is of Heaven. It will constitute the atmosphere of the "Better Land," for "God is love." And, if one soul should fail of admission there, it would sadden all Heaven, nay, it would send a pang through the heart of God.

Rev. Daniel Parker Livermore, 1818–

Rev. R, Breare, 1810–1882.

June 18.

"Think noble things of God," for then
It follows that thy fellow-men
From thee shall suffer wrong nor pain.

Helen H. Rich, 1827–

If, then, we are travellers, and life is the road, let us secure to ourselves a pleasant journey by such a course of conduct as Heaven approves, and man must commend. Then, whether we climb "Alpine hills," or tread the meek and quiet dale, the way will be delightful. "The path of the just is as the shining light that shineth more and more unto the perfect day."

*Rev. B. B. Hallock, 1804–1869.

June 17.

June 18.

June 19.

The world needs to know God as a Father and Friend, and not as a Sovereign and Foe, and to be drawn to him by the silken bands of paternal love; and in what other theological system than ours can so much of this knowledge be found, and this winning influence be felt? The great heart of humanity needs to feel and acknowledge the universal bond of brotherhood which exists between man and man; and where shall it be led to this but through that religious creed which declares that "One is our Father in heaven, and all we are brethren"?

Rev. G. W. Bailey, 1816–

June 20.

My early home, Stockbridge, Mass., could be truly called a Calvinistic paradise. Dr. Edwards, who lived and labored there, moulded the religious thought of the entire community. Universalism was neither known nor mentioned. There was literally but one faith. In the midst of these untoward surroundings, I became a believer in the great salvation at the early age of sixteen, by a careful study of the word of God, and on this rock I stand to-day. And so overjoyed in this new faith was I, that I walked fifty miles to attend the great Jubilee Convention in Hartford, Conn. Born into a new world, I felt that everybody would believe as soon as they saw the light. The world moves slowly; but thank God it moves, and, laying aside the beggarly elements of error, it longs to drink at the living fountain of truth, and eat of the bread of life.

Rev. Stephen Hull, June 17, 1818–

June 19.

June 20.

June 21.

There 's a land that is fairer than day,
And by faith we can see it afar,
For the Father waits over the way
To prepare us a dwelling-place there.
In the sweet By-and-by
We shall meet on that beautiful shore.

We shall sing on that beautiful shore
The melodious songs of the blest,
And our spirits shall sorrow no more,
Not a sigh for the blessing of rest.
In the sweet By-and-by
We shall meet on that beautiful shore.

Dr. S. F. Bennett, 1836-

June 22.

Poetry receives its noblest inspiration from the prospect of the glorious future assured by Universalism; civil government attests its wide-felt power in every claim and demand put forth by liberty and protection, based on the manhood of our race; philanthropy finds here alone its incitement, hopes, and consolation; moral science demonstrates its worth in its theories of obligation, conscience, justice, and benevolence, and in all which it presents as the highest motive to moral action; while the more subtle philosophies and discoveries of natural science, whether taught in popular story or in labored treatise, demand the "perfected harmony of the universe," as the only satisfactory solution of the problems of life and the possibilities of Almighty Wisdom and Love.

Rev. R. Eddy, D.D., June 21, 1828-

June 21.

June 22.

1870. Maude F. Brown

June 23.

Studious men are engaged in greater earnestness in learning of the faith and doctrines of the fathers in the early church. The literature in ancient libraries, the tablets uncovered in buried cities, and the inscribed testimonies within long-sealed catacombs, are witnesses of the help, strength, and hope found in faith and trust. These tell in whom they believed. The All-Father, the salvatory power of the character of Jesus, and the cross freighted with a wondrous meaning, were thoughts central in their instructions and life; and with full hearts they responded to the words of the earnest advocate, "We are the Lord's." Life was full of meaning; and the attaining of "the quiet and peaceable life in all godliness and honesty" was the goal of their highest faith.

Rev. Anson Titus, June 21, 1847–

June 24.

The word "God," by virtue of the idea it embodies, is the profoundest and most potent term in human language. Universalism as a religion meditates God as a loving spiritual Father, whose providence is disciplining mankind, his entire household of children, into holiness and happiness. God is therefore the "central thought" in our faith, and a practical power in the human soul. Experience shows that religion is vigorous and effective precisely to the extent to which it teaches a wise and just Providence in the existing order of things. When people sincerely believe in a benevolent God, they try to act honestly and uprightly. It follows naturally that as a church we need to preach with unabating zeal and devotion the Christian gospel of God's eternal righteousness as revealed by Jesus, that we may produce in the world purity of personal character, and general usefulness in life.

Rev. John Franklin Schindler, 1857–

June 23.

June 24.

June 25.

To be reconciled to God, one must realize that he is the Father of all spirits; that he loves all his children, and watches over them with the tenderest solicitude; that he is seeking, through the varied discipline of life, through the ministry of adversity, affliction, and bereavement, to develop and cultivate their higher nature, and train them up for a near and intimate communion with himself. In one word, he must feel that every event that takes place in the universe is for the best, as it is soon to result in good; and then he will be able to resign himself and all his interests into his Father's hands, and feel the peace and joy of reconciliation to his will.

Rev. C. W. Mellen, 1818–1866.

June 26.

The conviction, arising from a firm confidence in Almighty goodness and justice, that death is only the termination of an imperfect state of being, whose purpose cannot be fully carried out here, and that it is the passage to a better and a higher condition, should be so constantly present to us, that nothing should be able to obscure it, even for a moment: it is the groundwork of inward peace and of the loftiest endeavors, and is an inexhaustible spring of comfort in affliction.

* Alexander von Humboldt, 1767–1835.

June 25.

June 26.

June 27.

Were there no other passages of the Bible handed down to us, but those which declare that God is our Father, and that his name is Love, these alone would be a sufficient foundation for the faith we cherish in regard to the final salvation of all souls. All his attributes, whatever they may be, must be subordinate to his *love;* and since he is "good to all, and his tender-mercies are over all his works" *now*, as the Psalmist declares, we feel sure that such must be his disposition *forever*. However severe, therefore, his judgments may be, we may confidently assert, that, in the very nature of his disposition toward his children, *eternal punishment* of *any* of them would be an utter impossibility, since, if he were to inflict such a penalty, he would no longer deserve to be called "our Father."

Rev. Henry Kirke White, 1837–

June 28.

"The love of Christ *constraineth* us." Here is the constraint of love, the influence of a divine Saviour, whose love had become effective and powerful, resulting in repentance and obedience. And again says this apostle, "The goodness of God leadeth thee to repentance." More powerful than fear, more potent than terror, more effective than the proclamation of doom, the religion of the Son of God depends on love for its victories, and on the power of the cross of Christ throughout the ages for its most cheering and assuring triumphs.

Rev. J. S. Cantwell, D.D., 1837–

June 27.

June 28.

Louisa. C. Messer 1856

June 29.

A shattered wreck of mortal life
Has drifted out beyond the strife;
No farewell word from ashy lips,
No signals through the dull eclipse.

With heart benumbed, and helpless hand,
I tread in maze the chilling strand;
Oh for the glimmer of a trail,
The beckon of a vanished sail!

A sudden light, a flashing beam
Falls on the dark and sullen stream;
The soul from out that drifting wreck
Stands winged upon the sinking deck.

. . . . .

Our darling child with radiant face,
And beautiful with heavenly grace,
Has welcomed her, my sainted wife,
Who mourned him so in this sad life.

Rev. JAMES TAYLOR, 1839– Rev. G. V. MAXHAM, 1829–

June 30.

What is needed more than all else is the preaching of religion as Jesus preached it, — plain, simple, beautiful. Real religion has attraction for every human heart; there is no subject that can be made more popular than religion with the heart of Jesus in it; there is no theme more practical or more sublime. Religion is life. So understood, it will stand on its own merits, and will attract with an irresistible persuasiveness to itself.

Rev. R. H. PULLMAN, 1826–

It is undeniable that hope of the future adds to the value of the present, is a stimulus to a larger and healthier growth in all the graces of true life. The prospect of carrying with us all our rich possessions of truth, wisdom, purity, and holiness, is a strong incentive to now secure the best possible attainments, and make life truly worth living. The hope of the future is a present inspiration.

Rev. ANDREW WILLSON, 1835–

June 29.

Sarah D. Brockway 1845.

June 30.

Nettie J Smith 187[illegible]

July.

June falls asleep upon her bier of flowers.
. . . See where stands,
Pausing, on tiptoe, with full flushing lips
And outstretched arms, her sister, bright July,
Eager to kiss the blossoms that will fade
If her hot breath but touch them.

Creator, Father! thou art Nature's wealth;
Suns, blossoms, insects, worlds, and souls of men,
Draw life's deep joy from thee, their treasury.

LUCY LARCOM.

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields, for they are white to harvest. — JOHN iv. 35.

There shall be one flock and one shepherd. — JOHN x. 16.

July 1.

The forces of evil are strong; human perversity is stubborn: but no argument for the eternal perpetuity of evil can be based on this concession. There might be, if the divine forces were capable of exhaustion, or had only time to work in; but there can never be any abatement of their strength, nor can their processes be permanently interrupted. Besides, they have eternity for their sphere of operation; and the now "irrepressible conflict" must at last ultimate in moulding all hearts and lives in the image of the Infinite Purity and Love.

Rev. A. C. Barry, D.D., 1815–

Here is a faith which will sustain its possessor in all the trials of life, and in the hour of death will light up his pathway to the tomb with the glorious assurance that this will not be his abiding place forever.

Rev. Henry Lyon, 1814–1866.

July 2.

Eternal hell!—were such a belief possible, it would be fatal. Let the American people wake up with it to-morrow, and none of them would go to their fields, and none to their shops, and none would care for their homes. All interest in the things of earth would be dead. The whole nation would be struck with paralysis, and frozen with horror. Even the beginnings of such a belief would be too much for the safety of the brain; and every step in that direction is a step toward the mad-house. The Orthodox preacher of an eternal hell would himself go crazy, did he believe his own preaching.

Gerrit Smith, March 6, 1797–1874.

July 1.

July 2.

July 3.

Universalism and its doctrine of the future can alone answer the needs of the soul, or satisfy them with the rest and perfect peace promised in Christ. Universalism alone writes words of cheer in every sick-room, and above every dying-couch. Universalism alone illumes every dark hour with the light of God's purpose, and shows all mysteries resolved, all questions answered, all occasions of anxiety removed, in the sublime solutions of eternity, as all pain and sorrow and sin are made to result in good, and all souls are brought home. Universalism alone, therefore, has relief for every perplexity, hope triumphing over all despondency, and encouragement to work, however labor may seem to be spent to no purpose, and seed sown only to die in the ground. . . . No seed of truth can ever die, no labor of love be expended for nought.

Rev. O. A. Skinner, D.D., 1807–1861.
Rev. Nehemiah Dodge, 1770–1843.

July 4.

Universalism is a far-reaching spirit of infinite goodness, reaching out, and embracing all men, and laying them under its high and everlasting obligations ; and according to it, and under its guidance, everything is to rise into order and beauty and harmony the most divine. We can depend upon it as the salvation and glory and blessedness of the world.

Rev. Holmes Slade, 1819-

Unless these slime-clogged nostrils can be made capable of inhaling celestial air, I know not how the purest and most intellectual of us can reasonably expect ever to taste a breath of it. The whole question of eternity is staked here. If a single one of these little ones be lost, the world is lost.

Nathaniel Hawthorne, 1804–1864.
Rev. Wm. C. Hanscom, 1815–1838.

July 3.

July 4.

July 5.

We all know, that while children are easily discouraged by having their best performances and attainments depreciated, and represented in an unfavorable light, an opposite course will inspire within them a feeling of virtuous emulation, cause them to put forth additional exertions, and induce them to exert all their powers in pressing forward in the march of improvement. And men are children of larger growth, and are discouraged by similar obstacles, and inspired with zeal by similar inducements. Hence it is evident, that, as Universalism represents human nature in a far more ennobling light than does any other religious system, it is far better to reform the vicious, and lead men to a closer approximation to the purity of angelic character.

Rev. H. L. Hayward, 1815–

Rev. E. B. Gage, 1800–1874.

July 6.

The whole religious world seems ready for the frank acceptance of the Universalist faith. The cause, not long since despised because it was small, or feared because it was dangerous, has been recognized in the religious world and in literature. The grand central truth of Universalism — that God's love is impartial and unlimited — has been generally accepted, and the church is beyond the struggling period. It has reached the time when it is summoned to take possession of a wider field.

Rev. J. J. Lewis, 1840–

July 5.

Isabelle B. Paul 1917

July 6.

July 7.

What shall I say of the beautiful home where those for whom we mourn have gone, and whither ourselves soon shall go? — the home where God in his very presence is, and the immaculate and loving Christ, and there are no more adversities and weeping. There, my friends, shall we be comforted in the immortal significance of the heavenly word. The sweep of ages shall bring no more harm to the heart; its rest there comes, and its peace is eternal.

Rev. Henry B. Soule, 1815–1852.

July 8.

In all men there is some good thing, something that renders them worth saving. Men may be lost, but they are worth finding; condemned and sold under sin, but they are worth redeeming. Jesus "knew what was in man," and therefore he saw the good at the core of every heart. And a part of his work was to teach us to see and acknowledge the same. Left to ourselves, we are too apt to see only the bad. But as Christians we must discern the good that is in every one, and learn to love and respect him in spite of the bad. And so, in our intercourse with men, the spirit of confidence and kindness will call forth what is best in them. Love is the sceptre of power and influence. It is the secret of making men better, and of leading them to the kingdom of Christ.

Rev. George Hill, 1825–

July 7.

July 8.

July 9.

Fancy, most licentious on such themes,
Where decent reverence well had kept her mute,
Hath o'erstocked hell with devils, and brought down
By her enormous fablings and mad lies
Discredit on the gospel's serious truths
And salutary fears.

Blessèd be God,
The measure of his judgments is not fixed
By man's erroneous standard. He discerns
No such inordinate difference and vast
Betwixt the sinner and the saint, to doom
Such disproportioned fates.

CHARLES LAMB, FEB. 18, 1775–1834.

July 10.

God's fatherly love for every soul is a thing indestructible and infinite. It is of that nature that no weakness, imperfection, or sin in us can destroy or diminish it. He loves the humblest and meanest on earth just as much as he does the highest and holiest in heaven. He loves the sinner just as well and as unalterably as he does the saint, in this world and in all worlds. Love may manifest itself in tenderness and blessing in the one case, and in severity and fearful penalties in the other; but it is love just the same, and never hate. It punishes that it may save, and salvation *must* be the final consummation of God's dealings with every soul. That is Christianity; that is the great hope of the gospel; that is the almighty power and grace of God.

Rev. JAMES GORTON, 1831-

July 9.

July 10.

July 11.

Thou, whose wide-extended sway
Suns and systems e'er obey,
Thou, our Guardian and our Stay,
Evermore adored;
In prospective, Lord, we see
Jew and Gentile, bond and free,
Reconciled in Christ to thee,
Holy, holy Lord!

When destroying Death shall die,
Hushed be every rising sigh,
Tears be wiped from every eye,
Nevermore to fall;
Then shall praises fill the sky,
And angelic hosts shall cry,
"Holy, holy Lord, most high,
Thou art all in all!"

Rev. Abel Charles Thomas, 1807–1880.

July 12.

I have always had a growing love for the beautiful in both nature and art. A beautiful landscape charms me, a rare piece of statuary or a picture holds me spell-bound. But nothing in nature or art so charms me, and fills me with joy, as the picture I mentally paint of the whole human family saved from sin, and perfectly holy and happy. I do not see how God's nature can be vindicated and the wants of my own nature met, unless this picture is to finally become a reality.

Rev. A. Tibbetts, 1832–

Rev. Seth Stetson, 1776–1868.

July 11.

July 12.

July 13.

We believe in the ultimate salvation of all souls, because all souls will finally become obedient to Christ. Universal holiness rests upon the basis of universal obedience. In our theology, therefore, Jesus is the central fact, the keystone of the arch, the representative of the Father. With us, Jesus is no mere man; nor is he simply the greatest and best of men. He is also the shrine and organ of God. He is not simply the light, but the life, and the Saviour, of the world. He is not the Almighty, not the Absolute One, but, since he possessed the spirit of the infinite Father without measure such as man can mete, he is at once divine and at once human, qualified thus to mediate between God and man, and to be the channel for the transmission of God's mercy and loving-kindness to the world.

Rev. W. H. Ryder, D.D., 1822–

July 14.

Little that is good or great is accomplished in life without sacrifice. Without it, affection would lack its needed ministries; friendship, the proof of its existence; and devotion, the seal of its faithfulness to truth and duty. Religion as grossly conceived of and practised consists mainly in votive offerings; and in its highest conception and practice but converts its constant sacrifice into the joy of love and faith. Jesus, the founder of the perfect religion, exemplified the great fact and duty of sacrifice, and has made the cross under which the bending form was crushed, and upon which it was extended in death, to become the symbol of triumph and the hope of the world.

Rev. James P. Weston, D. D., 1815–

July 13.

July 14.

Sylvanus. Hund. 1831

July 15.

An optimist may be wrong; but presumption and religion are in his favor; nor can we directly pronounce anything to be for final evil until the end of all things has arrived, and the whole scheme of creation is revealed to us. Does not every architect complain of the injustice of criticising a building before it is half finished? Yet who can tell what volume of the creation we are in at present, or what point the structure of our moral fabric has attained? Whilst we are all in a vessel that is sailing under sealed orders, we shall do well to confide implicitly in our government and captain.

PAUL CHATFIELD.

July 16.

When, after long struggles, through ways of darkness, with no one to counsel, a child in a school of an opposite faith, I came to a knowledge of this great truth, it seemed to me a foregone conclusion that there could be nothing in this world for me to do but to give my powers and my life to the promulgation of the great, the glorious truth, which is the one thing which this world needs to bring to us the dawn of the millennium morning. And I look to the influence of woman in the future, — added to the influence of our brother-man, who has so long and so grandly worked, — as she shall wisely use the abilities which God has given her, to hasten on the time when we shall everywhere hear the triumphal notes of the gospel, and the hosts of Zion shall go forth to victory; when the kingdoms of this world shall be subdued, and become the kingdoms of our Lord Jesus Christ.

Rev. AUGUSTA J. CHAPIN, A.M., 1836–

July 15.

July 16.

July 17.

Orthodoxy assumes that men are here forming characters for eternity. And the character which Universalism will form when it is received as a practical life-principle, the love of God for what he is, and the love of righteousness for its own and Christ's sake — this character will be of all things most desirable for all eternity. Those nominal Christians who tell us, that, if it were not for the fear of hell, they would give free reign to lust and passion when they bow before the eternal throne, if they are not changed, know that their vacant, graceless souls are naked to the All-seeing Eye ; ashamed of themselves, they will look for hiding-places, as did the first pair in Eden. But they will be changed ; the light of infinite grace will fill their souls with love, and, in the consciousness of much forgiven, they will love much.

Rev. Sylvanus Cobb, D.D., 1798–1866.

Rev. W. Y. Emmett, 1798–1873.

July 18.

We are prompted to ask many questions that find no adequate answer, only as we conclude that a good Being rules, and that which began well must be successful.

The Scriptures will not warrant any special class of mankind in appropriating the Bible promises and hopes to themselves. They belong to all, and, if any do not now embrace and enjoy them, it is their misfortune.

Did the result depend on us, we could very readily predict a failure. "*Which shall be glad tidings to all.*" "*Hope thou in God, for I shall yet praise him.*" These are the assurances that have greatly comforted and sustained people in the trials and difficulties of life. All Christians come here for peace and repose.

Rev. Henry Jewell, 1812–1885.

July 17.

Louisa A J

July 18.

July 19.

A perfect life is not attained in a day. Men cannot cut cross lots, or take an air-line for the kingdom of heaven. If we had our way, we should have the bud, the blossom, and the ripened fruit at the same time. But this is not God's method. He gives us "first the blade, then the ear, afterwards the full corn in the ear."

Character is a growth, and it requires time to perfect the full rounded Christian.

Rev. D. C. Tomlinson, July 27, 1824–1881.

July 20.

"Now we have received the spirit of love," that we might know and rightly interpret the full meaning of God's love commended to sinners through the one offering of Jesus. Being from Him who is love, it is truly a *love-offering* to sinners, to turn them from things hateful and hurtful.

By this spirit "we joy (rejoice) 'also' in God, through Christ, by whom we have received the at-one-ment." We rejoice because we are made to *know* that love and spirit are a working *force* that will work "till we all come into the *unity* (oneness) of the spirit." Oh! that will be joyful. It certainly will be, as "God is in Christ reconciling the world unto himself."

Rev. D. R. Biddlecome, 1805–

Rev. W. Sisson, 1845–1880.

July 19.

'73 Harry W Newell 95

July 20.

July 21.

— Saw the grand, gradual picture grow, —
The covenant with human kind
Which God has made — the chains of Fate,
He round himself and them hath twined,
Till his high task he consummate,
Till good from evil, love from hate,
Shall be worked out through sin and pain,
And Fate shall loose her iron chain,
And all be free, be bright again.

THOMAS MOORE, MAY 28, 1779–1852.

Rev. A. F. ROOT, 1814–1875.

July 22.

The sun shines and the rain falls, not wholly to give seed to the sower, and bread to the eater, but, through these benefactions, to lead intelligent minds up through Nature to Nature's God, and thus to elevate them in the scale of moral and spiritual excellence.

Rev. W. E. MANLEY, D.D.

Universalism is to me the truth of things; the explanation of life, suffering, death; the measure of man's faculties; the fulness of human hope; the holiest motives to right action; the best of all man knows, experiences or guesses, to make one loyal, true, happy. It holds in its truths, promises, and intimations the vast studies of eternity, the moral progress of all the heavenly life. It means the gospel of Christ and an infinity of truth lying beyond, though in the same line. It means all that we know now of fatherhood, and an infinite revealment still out of reach of present capacity.

Rev. S. L. RORIPAUGH, 1833-

July 21.

July 22.

July 23.

Universalism saves by what it affirms rather than by what it denies. We may deny that God is a tyrant; but there is no redemptive potency in that. We must believe that he is a Father before our hearts can go out to him in filial love. We may deny that God ever can by any possibility hate any of his children, be they ever so sinful; but such denial has no power to awaken a soul to a sense of its sinfulness, and to press home effectually the claims of God upon its loyalty, and the supremacy of its love.

We must believe in his great sacrifice on the cross before we can thoroughly arouse from our stupor, forsake our sins, and turn in tearful penitence to the cross. So true it is that only in the positive teachings of our faith does redemptive force reside.

Rev. CALVIN DAMON, JULY 24–

Rev. EDWIN THOMPSON, 1809–
Rev. B. F. ROGERS, 1831–

July 24.

Judgment and correction are twin-born. They were conceived in the inner heart of hearts. They are born of a mother's tender love for her child, of the law's regard for its subjects, of the great Father's affection for his offspring. Judgment is not the culmination of human history. It is the concomitant of accountability. And all men will be accountable as long as they have a spiritual Ruler higher than themselves. "Eternal judgment," therefore, is the better phrase, and the biblical one too. Judgment precedes correction, and correction is the mother of righteousness. Judgment, then, is a guide to the gravitating power which wins all souls to the Father. It is not our enemy. It is no less a friend than the grace of God. It is a beneficent angel to mankind.

Rev. AARON A. THAYER, A.M., 1825–

Rev. J. O. EMERY, 1801–1874.

July 23.

July 24.

July 25.

It is one of the remarkable facts in the study of Universalism, that while the name and dogmatic form are so generally rejected, and sometimes so fiercely denounced, many of its essential ideas and principles are to be found pervading the opinions, moral effects, and richest experiences of all sects, the vital and most effective elements of all Christian faith, philanthropy, and life. Destroy Universalism, and, so far as their definite and harmonious doctrinal statements are concerned, we should see a commotion and hear lamentations such as were never before witnessed in the churches. The disciples of the severest and of the most liberal creed would alike mourn the loss of what is most precious in their faith, and, pining especially for that which had been their best helper in weakness and sorrow, they would cry with Mary, "They have taken away my Lord, and I know not where they have laid him."

Rev. E. G. Brooks, D.D., July 29, 1816–1878.

July 26.

Our faith has begun a new and glorious triumph. It believes infinitely more in growing into heaven than going to heaven; it says, Growth into a Christian character is heaven. It says, The golden age of the world is now, that every to-day is better than yesterday, and every to-morrow will be better than to-day; and that forever and forever the world's golden age will be its now. To me this belief and this life is the best phase of Universalism.

Rev. N. A. Saxton, 1832–

July 25.

July 26.

July 27.

There was never a human body so depraved in its habits as not to delight in the bath: faces and hands can hardly be found so soiled as not to say, "Wash me." So there is always a moral feeling in the natural soul which prays, "Cleanse me from my sins." And this proves that sin is not constitutional; that we were formed with reference to a life of purity; that the original powers of our nature look toward holiness. This power, however, to be complete master, needs the assistance of the Holy Spirit. Human nature is incapable of saving itself: hence a Saviour has been provided for it. Human nature will remain the same in the future world: it will continue eternally "personal and free." The mission of Christ and of the Holy Spirit will also extend into the future world: hence the ultimate salvation of mankind.

Rev. J. H. TUTTLE, D.D., 1824–

Rev. N. CRARY, 1823–

July 28.

That the mind of man is capable of enlargement, that its perception of truth may acquire clearness and strength by continued exercise, and that we may advance in the knowledge of any subject of our consideration, in proportion as we study it minutely and extensively — these are facts, that few if any will feel disposed to deny. They will certainly be admitted in all scientific concerns; and we can conceive no sufficient reason why religion should be made an exception to the general laws, whose operation is so apparent in all subordinate affairs. Truth, we know, is the same yesterday, to-day, and forever; but the recipients of truth are not always in the same condition.

Rev. EDWARD TURNER, 1776–1853.

CARLOS D. STUART, 1820–1862.
Rev. Z. H. HOWE, 1818–1876.

July 27.

July 28.

The worth of Universalism is implied in the name. It is all inclusive. It embraces good as the highest object of attainment. It makes evil, not an end, but a stepping stone to good. It presents God as a universal Father, constantly seeking his children's welfare. It makes the human race his children, degraded, it may be, but, if so, to be assuredly elevated and improved. It makes the atonement a simple, natural process. It discloses an immortality of spiritual activity which satisfies the aspirations of the human soul. It is scriptural and reasonable. It is without a peer in the realm of faith.

Rev. William Wallace Lovejoy, 1831-

It is our privilege to approach scepticism as St. Paul approached the Athenian multitudes, aiming to find out first the things for which both have regard, and then, by the ways of reason, to lead on the sceptic to the strong places of faith. If sceptical minds are ever to be reached, I am persuaded they must be reached by manifesting such a spirit. The time is past, if it ever was, when scepticism can be cured by calling hard names. The church that resorts to such a method is doomed to failure. With a reasonable religion we may, if we will, enter the dark regions of doubt, and exorcise the demon. Moreover, if the attention of the indifferent is ever to be arrested, it must be by the strong light of a reasonable faith. It is ours to present such an interpretation of Christian truths, that the mind and the heart of man have only clearly to apprehend it, and they will be taken captive by the image.

Rev. H. I. Cushman, 1844-

Endless punishment, to my mind, is but another name for atheism. If it can be proved that one soul out of all these myriads shall remain eternally miserable, endlessly sinful, then it is likewise proved that there is no God.

Rev. T. C. Drury, 1842-

Rev. J. C. Sawyer, 1818-1877.

July 30.

God will have praise. His truth in Jesus will. If it be not hailed and welcomed in one way, it will be in another. If the voices of this multitude in its favor are suppressed, another will yet come with its hosannas, or even the very stones will proclaim them. You cannot cheat the world out of God's reign in it. That "was, and is, and is to come." Better strive to do something towards preparing the way. The kingdom of which Christ was founder is all-conquering. Humanity as one shall be drawn to him. "Worlds unborn shall sing his glory."

Rev. JOHN G. ADAMS, D.D., 1810–
Rev. J. S. GLEDHILL, 1848–

July 31.

God's knowledge, power, and love run parallel from the foundation of the world. God loves the human race on both sides of the grave. He will pursue men with his love till they all come to him and dwell. His love can never be changed and never exhausted. Man is a child of God, and will never be permitted to wander from God's sight. Man can see but a little way: God sees all things. Man is finite; but God is infinite. Man is weak: God is strong. He shall speak to every man, and every man shall hear. Nothing can change his purposes, nor destroy his plans.

Let us, therefore, believe in the universal Saviour, who lived for all, who spoke to all, who died for all, whose spirit shall touch all, and save all.

Rev. GEORGE L. PERIN, 1854–

July 30.

July 31.

August.

The hot midsummer, the bright midsummer,
Reigns in its glory now:
The earth is scorched with a golden fire,
There are berries, dead-ripe, on every brier,
And fruits on every bough.

R. H. STODDARD.

Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith. — JOEL ii. 19.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. — GAL. vi. 7, 8.

He will have all men to be saved, and to come unto the knowledge of the truth. — 1 TIM. ii. 4.

August 1.

That which has been the inspiration and joy of my life during a ministry of nearly thirty-eight years has been the sweet assurance of the perfect goodness and wisdom of God, and of his unchanging good-will toward men. I have not doubted his fatherly love for the race, nor his personal interest in *me*. I have felt he is always working *for us*, and never against us really. The wealth and beauty of nature, sunshine and shower, calm and storm, his chastening rod and supporting staff, precepts and commandments, and the precious gift of Jesus — all are but the varied expressions of his love and care. As he is ever thus working for us, so whenever we accept his spirit, and obey his voice, we are working *for him*, and are co-laborers with Jesus.

Rev. J. W. McMaster, 1822–

Rev. Moses Park, 1766–1817.

August 2.

O Love, O Grace divine,
Nought doth thy hand restrain,
Sweeping accordant strings.
"*All souls, all souls are mine!*"
The jubilant refrain,
Glad earth with heaven sings.

No soul forever dumb,
Or voiced in pain, shall mar
Thy choral song of praise;
But sin-freed, all shall come,
While radiant star to star
Sings of thy perfect ways.

Rev. Ada C. Bowles, 1836–

August 1.

August 2.

August 3.

Religion is for practical purposes in this life. It is true it lifts the clouds of despondency, and kindles the fires of hope, by pointing us to that immortality which the gospel of Christ reveals; but its legitimate office is to map out for us the "way of life." It warns us of the quagmires of sin, because in sinning we must suffer, and beckons us along the flowery paths of righteousness, because they will lead us beside the still waters of joy, where our souls may repose in undisturbed peace and heavenly rest.

The "law" was given to man for this purpose. It deprives us of no real pleasure or gratification, and is the outcome of Infinite Love, conceived by Infinite Wisdom for our best good.

Rev. W. S. Goodell, Aug. 2, 1824–

August 4.

Universalism gives to man a perfect God, with perfect plans, adjustments, and administrations, perfect laws perfectly executed, producing a result as perfect as philanthropy itself could desire. It gives a perfect Saviour, whose mission of love, and labors of mercy, must bring all souls into God's perfectness. Its administrations, so nicely adjusted and perfectly balanced, mete out to all according to their deeds; for it thus binds sin to misery, virtue to happiness, in sure recompense, to work our heavenly Father's perfect love in his children. Hence it is perfect as a system, giving perfect faith, hope, guidance, and consolation; for it thrills all the chords of the soul with the electric harmony of eternity's glory.

Rev. M. G. Todd, 1821–

August 3.

August 4.

August 5.

God's design for his intelligent creatures is that they shall come into voluntary harmony with himself. The law or method of God's work and rule is adapted to this great end. The Psalmist truly says, "The law of the Lord is perfect, converting the soul." It works in the being of every man for this end. It never ceases to work thus till this end is attained. The law of God is so adapted to man's agency as to succeed in leading it to a pure and divine exercise; and so neither is God's design to save all thwarted, nor man's agency violated. Both are maintained while man is brought to will according to God's will, and to delight in union with God as the great end of his being and as the highest happiness of which his nature is susceptible.

Rev. J. Merrifield, 1818–

August 6.

All tend to perfect happiness, and urge
The restless wheels of being on their way,
Whose flashing spokes, instinct with infinite life,
Bicker and burn to gain their destined goal;
For birth but wakes the spirit to the sense
Of outward shows, whose unexperienced shape
New modes of passion to its frame may lend;
Life is its state of action, and the store
Of all events is aggregated there,
That variegate the eternal universe;
Death is a gate of dreariness and gloom,
That leads to azure isles, and beaming skies,
And happy regions of eternal hope.

Percy Bysshe Shelley, Aug. 4, 1792–1822.

August 5.

August 6.

August 7.

Heimgang! We are all so weary,
And the willows, as they wave,
Softly sighing, sweetly dreary,
Woo us to the tranquil grave.
When the golden pitcher 's broken,
With its dregs and with its foam,
And the tender words are spoken,
"*Heimgang!*" We are going home.

* A. J. H. Duganne, 1823–

August 8.

The whole problem of our future condition resolves itself into this alternative, — *Universalism, or Atheism.* If "God is love," it must be that he "will have all men to be saved, and come unto the knowledge of the truth" (1 Tim. ii. 4); and, "if the Lord be God," he certainly "worketh all things after the counsel of his own will" (Eph. i. 11), and "doeth according to his will in the army of heaven, and among the inhabitants of the earth" (Dan. iv. 35): *therefore,* "if the Lord be God," Universalism must be true; if not, Atheism. Which will it be?

Rev. Samuel Ashton, 1812–

August 7.

August 8.

August 9.

There is a great movement going on, deeper than most of us are aware of; but this movement will not be stayed any more than Luther was, its prophet. Luther, little as he knew of ultimate results, was its beginning. When his work completes itself, we shall get back to a Christianity free from corruptions, free from empty dogmatism, full of hope, vigorous, no longer apologetic, but aggressive, like the Christianity of the Day of Pentecost and of the Universalist Christian fathers of the first three centuries. Luther did not see our day; but it was Luther himself who said, "Now see and learn, Christian reader, by my case, how difficult it is to cast off and get free from such errors as the whole world confirms by its example, and which by long habit have become second nature."

Rev. DWIGHT M. HODGE, 1846–
Rev. M. G. MITCHELL, 1812–1878.

August 10.

To give my counsels all in one,
Thy tuneful flame still careful fan;
Preserve the dignity of man
With soul erect,
And trust the universal plan
Will all protect.

ROBERT BURNS, JAN. 25, 1759–1796.
Rev. T. H. MILLER, 1801–1870.

August 9.

August 10.

August 11.

The destinies of men are in the hands of One who never errs, never does wrong, never suffers the good to perish or the evil finally to prevail. He gives all the powers of nature to be the allies of the soul that speaks the truth, and labors for the right. But he commissions all the elements to strive with the unfaithful, as the stars in their courses fought against Sisera. All that is true, he will perpetuate; all that is excellent, he will preserve; all that is worthy, he will crown with glory. But the arm of the Most High is lifted up, his judgment has gone forth against all evil. He has pronounced its doom, has ordained its end. Let man be slow to wrestle with the unchanging law.

Rev. Orren Perkins, 1823–1880.

Rev. Joseph Crehore, 1829–

August 12.

What though at birth we bring with us the seed
Of sin, a mortal taint, in heart and will
Too surely felt, too plainly shown in deed,—
Our fatal heritage; yet are we still
The children of the All-Merciful; and ill
They teach who tell us that from hence must flow
God's wrath, and then, his justice to fulfil,
Death everlasting, never-ending woe.
Oh, miserable lot of man, if it were so!

Robert Southey, 1774–1843.

Mrs. E. Oakes Smith, 1806–

Rev. Caleb Rich, 1750–

August 11.

August 12.

August 13.

An important work will be done toward the saving of this world and the saving of every soul in it, when intemperance and licentiousness and gambling, and all forms of oppression, and all other great moral evils, are done away. Every dram-shop, every gambling hell, every ally of intemperance, or gambling, or licentiousness that exists, is a force working against the cause of universal salvation; and in the degree that we give it any countenance or support we are working against the will of God. When we profess belief in the final salvation of all; when we declare it to be God's will, and then give countenance to, or fail to contend against, anything that corrupts morals, or deadens spiritual life — is there any greater impiety than that?

* Rev. D. B. Clayton.

Rev. Henry Blanchard, 1833-

August 14.

Home is where the heart is. But we cannot keep our dear ones there; our arms cannot hold them. There are empty chairs in the home; and voices we have loved to hear are silent. We shall find them all in heaven. In the churchyard, by gray headstones, in graves fragrant with flowers, and dewy with tears — do you think they sleep there? No, no. The body to dust, the spirit to God who gave it. The home circles will be filled again. We shall meet our friends there. And the circle shall not be broken. With arms extended wide, they will meet us. Beyond the rushing waters shall we not catch the gleaming of their white robes, as they beckon to us from the other shore? Shall we not hear them singing the old songs — songs of welcome? Lo! they crowd to the river's bank, and watch us with joy as we cross.

* Rev. G. H. Vibbert.

Rev. E. W. Coffin, 1810-1879.

August 13.

August 14.

August 15.

That which God's judgment decrees, his power effects. That which love demands, justice commends. As the best possible expression of this perfect nature, Christ uses the term "Our Father." Take the noblest earthly parent, strong and beautiful in body, with acute and well balanced mind, a soul pure and upright, give him the utmost patience, the exactest justice, the holiest love, and then increase these virtues infinitely, and you have the best suggestion of the God of Christ and the gospel.

Rev. CHARLES H. EATON, 1852–

God works slowly, but in the end accomplishes his purpose. He was millions of years preparing this earth for man. And he may take millions of years to raise a depraved son of Adam into one of angelic sensibilities and hopes; but his moral government is working for this end, and he will reach this acme of moral elevation in his own good time.

Rev. S. G. DAVIS, 1846–

Rev. DAVIS BACON, 1813–1871.

August 16.

I was brought up strictly a Methodist, commenced preaching Universalism in 1842, have contended earnestly for the faith since then, never wavering or halting; and now, in my old age, I have the extreme pleasure of seeing its glorious truths embraced and cherished by many of the brightest scholars and best men of the age. "Bless the Lord, oh, my soul."

Rev. D. P. BUNN, 1812–

The resurrection is progressive, and consists in the daily rising of the human soul into spiritual life; as the soul rises above earthly things, and leaves behind all that is narrow, low, and sensual, it then seeks the "things above," as a natural want, for it has risen with Christ, and put on "the new man," which is being daily renewed, with the knowledge and the sweet spirit of the Son of God.

Rev. A. U. HUTCHINS, AUG. 15, 1832–

August 15.

August 16.

From the beginning to the end of the sacred volume, the tone is the same. The prophecy to the first pair, of the destruction of evil; the patriarchal promise, indorsed by an apostolic interpretation, of universal blessing through Christ; the ever-enduring nature of divine mercy, as announced by the Psalmist; the flowing of all nations into the house of the Lord, and the wiping-away of tears from off all faces, which so kindled the enthusiasm of Isaiah; the giving of all peoples, nations, and languages into the everlasting dominion of the Son of man, so grandly foretold by Daniel; the destruction of death and hell predicted by Hosea, conforming to the faith of St. Paul, that mortality shall be swallowed up in life; the calling of the Anointed of God, Jesus, because he shall save his people from their sins; his tasting death for every man, giving himself a ransom for all; his assurance, that if he should be lifted up from the earth he would draw all men unto himself; Paul's rendering of it (Phil. ii. 8–11), "wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father;" and, above all, the Revelator's vision, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever," — all, all, are but parts of one great whole; all are varying harmonies upon the same keynote.

Rev. A. A. Miner, D.D., LL.D., 1814–

August 18.

Universalism, in my personal interpretation of it, is more than a faith as to the END of things. It is not only a faith as to the outcome of God's work, but as to the beginning and the way, as well. It denies, not simply the Orthodox doctrine of God's failure at the end, but the Orthodox doctrine of God's failure at the beginning, or anywhere. My Universalism is belief, not only that all will be well, but that all was well at the beginning, and always has been well.

Rev. GEORGE WILLIAM KENT-

August 19.

Divine grace is free, impartial, and unmerited, and is the great doctrine of reason and revelation. As the light of the sun shines around the earth and all its clouds and shadows, so divine grace is all-surrounding and all-pervading.

Like copious showers of rain upon the thirsty earth, it descends upon a sin-stained world in its sanctifying and saving power.

Gentle as the distilling dew, or like the still small voice, and yet more powerful than the earthquake or the blinding storm, it is complete, universal, and triumphant. How vast and animating the thought that none are, and never will be, excluded from God's love and care, but that all shall serve and taste the fulness of his love!

Rev. W. W. MERRITT, AUG. 20, 1832–

August 18.

August 19.

August 20.

The destructive tendencies of the present are fatal only to error and superstition and dogma; while truth, faith, love, the brotherhood, the fatherhood, and immortality — these remain to shed through all ages a higher dignity, a nobler lustre, upon human nature. The local and limited, the false and temporary, disappear; while, rising out of the havoc and ruin that men are making in the old dogmatic world, already begin to appear the more graceful proportions of that fairer temple of the future, in which men shall render a higher and more spiritual devotion than the world has ever experienced. Let us have faith, then, in the eternal God of all ages, in whose love we rest, and by whose wisdom and justice humanity is led along the way of development, ever sloping upward to the light.

Rev. L. J. Dinsmore, Aug. 21, 1851–

August 21.

The fiery process which burns up the sinner saves the man. The crucible which consumes the dross leaves behind the pure gold. So Christ sits as a *refiner* and *purifier*, not the *annihilator*, of silver. If it were possible so to do, the assayer would show great folly in making his fire hot enough to utterly consume the precious metal itself. What should we say of that theology, then, which charges a like act upon God?

Rev. T. H. Tabor, 1824–

If I were to make a new symbol of death, I would not put in the scythe, and make a grinning skeleton, but rather, I would make it the embodiment of motherhood, with great lustrous, gleaming eyes, afire with the mystery of the land she sees through them, and with a mother's arms stretching down to the earth, because God has taught her that it is the only way in which she can lead her children into the better land.

Rev. Joseph Barber, 1801–1883. Rev. J. M. Pullman, D.D., 1830–

August 20.

August 21.

August 22.

The history of the church of Christ shows us clearly, that as the dark ages settled down upon the world, and heathen doctrines became more and more incorporated with Christianity, the great central truth of Universalism was lost sight of, and life was a hopeless struggle for nearly all the human race. But through all these years there were a few pious and learned men, who kept this "larger hope" in their hearts, and believed that the cross will conquer. The cross of Christ, the emblem of God's free and efficient grace, is to-day the world's great hope, and Christianity's sure defence against all her foes.

Rev. Henry Force Miller, A.M., 1829–

August 23.

All forms of religion must have faith at their foundation. But faith is presented to us by Christian professors in two forms. First, a faith that is formulated by men; and, on the condition that we accept this faith, we are promised a reward. This reward does not exist in fact, nor can it be a truth to us, only so far as we make it so by our faith in it. This would appear to be faith in nothing. But, strange to say, this nothing is supposed to become something by believing it. Second, gospel faith is faith in something that does and must exist as an eternal truth, independent of faith. The first is visionary; but the second is simply the application of a truth that already exists.

Rev. S. Binns, Aug. 22, 1816–

August 22.

August 23.

August 24.

Christianity is the embodiment of the doctrines of Christ; and, since it is a *universal* religion, it must have the good of all in view, and consequently it is universal in its practical applications. If it seeks the highest welfare of all men, how can it be anything else than Universalism, since this doctrine inculcates the final holiness and happiness of all through the power and influence of the gospel?

Rev. N. C. Hodgdon, 1818–1880.

Rev. S. P. Landers, 1812–1876.

August 25.

By Universalism we understand the acknowledgment of love as the highest principle in the moral universe. All our distinctive tenets are but the results of this divine law, — "God is love." Love is the only moral power in the universe: therefore it must be sufficient to overcome all sin. It is the highest state of the soul, the only condition upon which its faculties can act harmoniously: therefore it must be the last result of all religious culture. A living faith in this principle, as means and end in the progressive training of man, entitles any one to our denominational name. We believe that society is tending to this centre of all true civilization; that literature is imbibing more of its spirit; and that the iron theology of the past age is slowly unclinching its grasp upon mankind, and losing its strength before this subduing power.

* Rev. A. D. Mayo.

August 24.

August 25.

1 96 Martha of Hesse 1485

August 26.

This much we know, that God will be true, whosoever may become a liar. We may doubt the Church, we may doubt human nature, in many of their manifestations; but the Lord we cannot doubt. He has promised to consummate his purposes, and this he will do; and some people or church will be his *instrument*. We know not absolutely on whom this glorious election will fall; but this we know, that the people who serve not his designs will be scattered in disgrace and dismay, while those who cooperate with his purposes, and respond to the contact of his spirit, and do his work, will live by his breath, and shine like the stars in heaven.

* Rev. E. W. Reynolds, 1828–1867.

August 27.

Earnest, faithful, thoughtful women,
Listen to our earnest call
As we plead for those less favored,
Who are still in error's thrall.

To those tones so sweet and tender
Uttered centuries ago,
Can we not hear sweetest echoes
While relieving human woe?

Hearts are heavy, souls are darkened,
Spirits shrouded deep in gloom,
Waiting for our glorious gospel,
Which can glorify the tomb.

Elizabeth E. Sawyer, 1822–
Rev. C. W. Tomlinson, D.D.

August 26.

August 27.

August 28.

I ask no one to pronounce, for I dare not pronounce myself, what are the possibilities of resistance in a human will to the loving will of God. There are times, when they seem to me, thinking of myself more than others, almost infinite. But I know there is something which must be infinite. I am obliged to believe in an abyss of love which is deeper than the abyss of death. I dare not lose faith in that love. I sink into death, eternal death, if I do. I must feel that this love is encompassing the universe. More about it I cannot know; but God knows. I leave myself and all with him.

Rev. J. F. D. Maurice, 1806–

August 29.

A theology based upon the assumption that the All-wise Creator is continually ravelling out his work in order to pick up dropped stitches is one which poorly satisfies the thoughtful mind. Religion, to be helpful, must be hopeful. Hope is not satisfied with possibilities. So the gospel lesson is, that the lost will be sought, found, and borne to the fold of safety. Then hope ends in fruition. Love is imperious in its demands, inexorable in its decrees.

Rev. H. D. L. Webster, 1824–

And we are happy in believing that all events, however mysterious and inscrutable to us they may appear, are wisely ordained, consistent with Infinite Goodness, and under the restraining and controlling influence of Almighty Power;

> "God nothing does, or suffers to be done,
> But we would do ourselves, could we but see
> The end of all events as well as he."

Rev. Charles Fluhrer, 1840– Rev. Calvin Gardner, 1798–1865.
Rev. E. M. Grant, 1857–

August 28.

August 29.

August 30.

That one unquestioned text we read,
All doubt beyond, all fear above;
Nor crackling pile nor cursing creed
Can burn or blot it, — God is love.

OLIVER WENDELL HOLMES, AUG. 29, 1809-

These grosser regions yield
Souls thick as blossoms of the vernal field,
Who after death, in relative degree,
Fairer or darker, as their lives may be,
To other worlds are led to learn and strive,
Till to perfection all at last arrive.
This once conceived, the ways of God are plain.
. . . . . .
Nor more nor less, for the Almighty still
Suits to our life the goodness and the ill.

* JAMES HOGG, 1772–1835.

August 31.

No system in the Christian world is so well calculated to promote the interests of society as the doctrine which shows a God reconciling a lapsed world unto himself.

BENJAMIN FRANKLIN, JAN. 17, 1706–1790.

August 30.

1891 Ira. S. Hurd. 1862

August 31.

1890 M. H. Roby 1831

September.

The sultry summer past, September comes,
Soft twilight of the slow declining year, —
More sober than the buxom, blooming May,
And therefore less the favorite of the world,
But dearest month of all to pensive minds.

CARLOS WILCOX.

Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. . . . Thou crownest the year with thy goodness, and thy paths drop fatness. — Ps. lxv. 9, 11.

He will reconcile all things unto himself. — COL. i. 20.

September 1.

Yours is the prodigal comet's long ellipse,
Self exiled to the farthest verge of night;
Yet strives with you no less that inward might;
No sin hath e'er imbruted
The God in you the creed-dimmed eye eludes;
The law looks not to have its solitudes
By bigot feet polluted:
Yet they who watch your God-compelled return
May see your happy perihelion burn
Where the calm sun his unfledged planets broods.

JAMES RUSSELL LOWELL, FEB. 22, 1819–

Rev. L. L. RECORD, 1816–1871.

September 2.

Our church is liberal in that she recognizes God in every man; loving, in that she presents heaven; sympathetic, in that she offers to humanity a human Christ; she is devotional and dignified and reverential, in that she presents God in the perfection of his character and love as the motive of moral action rather than fear.

Rev. O. L. ASHENFELTER, 1844–

Rev. W. M. DELONG, 1815–1877.

September 1.

September 2.

The beautiful auld man took my hand: "We shall never meet again this side the bonnie hame of the future," said he, with lips that fruitlessly strove not to quiver. "But my dear lady, my puir lassie, if ever you get discouraged in your work as missionary here, be comforted and strengthened with this thought, — you 've made one puir auld man happy as he never was before. You have settled my faith. Now I *know* that *all* shall be made alive in Christ. Dinna greet, puir lassie. Ye 've been lifted up for a guid work, and the Lord of love will help ye on."

Rev. Caroline A. Soule, 1824-

The idea of Universalism, which evokes the motive to work for its propagation, includes more than belief in ultimate and complete bliss, more than the conception of this outcome as the accompaniment of holiness in every heart, more than even holiness and happiness as the crowning triumph of a sovereign purpose in the universe; to these great issues it adds the doctrine of God in Christ, working the gracious end, and working in co-operation with the free endeavors of responsible souls. Held in other forms, Universalism may present a destiny that enraptures: held in its complete Christian form, it incites to godliness and to the missionary zeal which would proclaim it to all the world.

Rev. George H. Emerson, D.D., 1822-

Universalism from childhood has been a charming word to me, and as, in my youth and maturer life, I became more fully acquainted with its blessed signification, it has proved to be an inspiration to duty, a support in trial, and a consolation in affliction. Based upon the infinite wisdom, power, and goodness of our heavenly Father, it prompts charity for the erring, hope for their reformation, confidence that all error shall be forsaken, all wrongs righted, and ultimately a perfect humanity.

Rev. J. W. Henley, 1832-

September 4.

One sweetly solemn thought
Comes to me o'er and o'er, —
I 'm nearer to my home to-day
Than I ever have been before,
Nearer the bound of life
Where we lay our burdens down,
Nearer leaving the cross,
Nearer wearing the crown.

PHŒBE CAREY, 1824–1871.

Rev. W. A. P. DILLINGHAM, 1824–1871.

The culture of the schools gives, with intellectual fibre, diversity of tongues, but does not furnish the minister with the things to be spoken. One may be wholly equipped for every scholastic contest, and prepared for all exigencies in fields of philosophy and letters, and find himself naked before the world's sin and grief.

Rev. G. H. DEERE, 1827–

September 5.

Nothing is more erroneous than the common habit of confounding Optimism with Universalism. The two are heaven-wide apart. Earthly life is a moral chaos, a confused conflict of the divine and the human will, a disordered aggregate of right and wrong. Optimism glorifies the chaos; it obscures the facts, and goes into mild ecstasies over its own idealizations. Universalism turns sadly away from the chaos, and looks for the dawn of a new creation. Optimism says that whatever is is right. Universalism says that whatever will be will be right.

Rev. S. S. HEBBARD, 1841–

Rev. GEORGE PROCTOR, 1814–
Rev. C. M. BEARD, 1822–1871.

September 4.

Harry J Rivers.
1870

September 5.

September 6.

Love and truth operate in other worlds the same as here. The refining and purifying process shall go on till Jesus shall see the "travail of his soul, and be satisfied" by the birth of all intelligent beings into the kingdom of God.

Rev. I. C. Knowlton, 1819–

September 7.

The infinite power of God can bring to a successful issue his purposes of love toward the human family. Between the several attributes of Jehovah, there must, moreover, be a perfect harmony of design, and concert of action, or else dissatisfaction and discord will ensue in the eternal councils, and imperfection must be allowed there to exist. "A house divided against itself cannot stand." We, therefore, are compelled to admit that the power of the Almighty will be called into exercise in obedience to his sovereign will and pleasure. What goodness suggests will be consummated by the power of God, according to the plans of his wisdom.

Rev. L. F. W. Andrews, M.D., 1802–1875.

September 8.

Divine punishment cannot be viewed in any enlightened sense as being administered on a principle of retaliation, a rendering of evil for evil, or from promptings of malice or hatred. God has forbidden men to act on these principles: can it be supposed he will violate his own injunctions? God himself, we are bound to believe, in all his dealings with dependent creatures, acts on this perfect moral principle.

Rev. J. M. Austin, Sept. 6, 1805–1880.

September 6.

September 7.

September 8.

September 9.

The Universalist faith comprehends the theory of the divine government. That theory becomes valuable as it demonstrates its utility in practically making men and women better. "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John iii. 3). "We know that we shall be like him" is the substance of that hope. The assurance that the loved of earth will meet in the heavenly home furnishes the incentive to put on the robes of righteousness preparatory to such meeting: hence a well-grounded hope of heaven constitutes the motive-power of every Christian heart.

Rev. WILLIAM S. BACON, 1819–

September 10.

Universalism is not a confused collection of doctrinal fragments without continuity, or relation of parts, but a system of divinity, a tree of life rooted in the character and perfections of Deity, and growing up naturally into trunk and branches, putting forth leaves and buds and blossoms, and finally producing the ripe fruit of a Christian life.

Rev. THOMAS B. THAYER, D.D., 1812–

God's providential love is a thought beyond conception. There is no object on earth or in heaven that can well represent the truth of its wisdom, the touch of its tenderness, or the attraction of its power. The sun is but a taper, reflecting its glory: the sea is but a globule, describing its breadth and depth. It runs the circle of the universe without interruption and without end. It is melting and sweet as it is mighty and sublime; and it holds you and me, and it holds the littlest babe and the littlest bird and flower, in an infinite Father's heart.

Rev. DAY KELLOGG LEE, D.D., 1816–1869.

Rev. J. V. WILSON, 1809–

September 9.

September 10.

Charles W. Brown

September 11.

Eternal Father, help thy child
Through earth-born mists to see thee still,
To know through ill thou makest good,
For thou art love. "Love works no ill."

HARRIET G. PERRY, 1812–1881.

I cannot tell, I cannot know,
Whither my weary feet shall go;
Or how be fed;
But in God's love I will confide,
And let whatever ill betide:
By him I 'm led.

HARRIET S. BAKER, 1829–

September 12.

The vision which Christian faith lifts before us is that of a redeemed and rejoicing world. All men, from all ages and all climes, made clean in the "blood of the Lamb," shall ascend the holy mount. . . . They whose lives upon earth were darkened by ignorance and sin, who trod here the thorny ways of transgression, have also heard the call. For God's love in Christ — oh, how tender and persistent! — still brooded over them, and they too, even through much tribulation, are led to the Father's house; and they love much because much has been forgiven.

Rev. J. C. SNOW, 1833–

September 11.

September 12.

September 13.

I would give as my living and dying testimony to the world, that I believe the doctrine of God's infinite and universal love, as declared by Jesus Christ in the gospel of his grace, and confirmed by the Holy Spirit in the impress of his truth upon all who believe therein, is the ONE FAITH that will ultimately make mankind *one* in Christ, and thus one in *the Father*, that God may be all and *in all*.

Rev. B. H. DAVIS, 1813–

September 14.

During and through all the years of the past my faith has grown the stronger, and now (1884), at the eventide of a laborious and somewhat eventful life, with me the light of immortal hope shines clearer and brighter than ever.

Rev. ORSON B. CLARK, 1810–

September 13.

Dora M Linwell 1851

September 14.

I have never ceased to thank God for his answer to my prayer for rest and peace. I was brought up in the strictest Calvinism; and what agonies my infant soul endured, I shall not live long enough adequately to tell.

My deliverance came in answer to prayer and after a season of earnest seeking after truth. I told God I could not stand the horrors of the creeds much longer: it seemed to me I must find deliverance, or die in despair. God answered my agonized prayer for help most gloriously; and the light came to me clear and unmistakably, as if I had had a vision of the Father of spirits. I think I know something of the feeling of Peter when he said to his fellow-believers, "Ye rejoice with joy unspeakable, and full of glory."

Rev. James A. Hoyt, 1839-

The soul can find no ease till it shakes off the burden of ignorance and sin, and places itself under the gentle restraint of Christ. It was no idle invitation that the Saviour addressed to men, when he said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

Rev. Massena Goodrich, 1819-

The experience we have had in the journey of life, of the loving-kindness of God in prosperity and adversity, in health and sickness, in every time of need, should so affect us as to cause us to be truly grateful, and lead us to hope in the future. We never need despair of the protecting care of Heaven — of God. His eye is upon us; and nought shall be brought upon us, but what shall be for our good. Does he chasten us, it is for our profit. Does he bring trouble and affliction upon us, it is that we may be partakers of his holiness.

Rev. Elmer Hewitt, 1805-

The only idea that is admissible is the one which the New Testament teaches, — that the sinner suffers æonian punishment, which is inward and spiritual, a punishment which is occasioned by the sight of the good which judges him. The suffering, as we believe, is a means to an end, and that end is amendment, leading to virtue, and so on to recovery. This is the *ultimate* destiny for the "righteous" and the "wicked," for those who go into æonian life, and for those who go into æonian punishment: it is the end beyond all æons and beyond all æons of æons. And the one consummation to which the discipline of all future but still intermediate ages conducts is universal redemption.

Rev. CHARLES H. LEONARD, D.D.

Fatherhood, as applied to the Divine Being, is the leading, essential, primary fact in all right theology, or religion. It has been the fundamental business of the Universalist Church to clear away the thousand misconceptions and hideous notions, which in former periods had grown up around the human conception of God's character, and clothe him in those attributes that make God worshipful. My heart yearns for a God who is a Father, who bends over his earth-children to suffer with them in their weaknesses and infirmities. Fatherhood is all there is of the gospel. Take that away, and we have no gospel at all. These in brief, the divine paternity and human brotherhood, to me are the essentials. From the fundamental facts we must take our beginnings in the construction of theology and religion and the reconstruction of society.

Rev. GEORGE B. STOCKING, 1837–

Rev. B. F. EATON, 1836–

September 17.

There will be a period somewhere in the endless futurity, when all God's sinning creatures will be restored by him to rectitude and happiness.

Rev. John Foster, 1770–1843.

September 18.

From Thee alone we spring, to Thee we tend,
Path, Motive, Guide, Original, and End!

Samuel Johnson, 1709–1784.

September 19.

There is nothing exiled from the power of God. The storm and wind and sea may bruise the limbs, and beat the struggling soul from its dishonored tenement, the hand of God shall snatch it from its homelessness, and hide it in his bosom. The death-bed may be sprinkled with the tears of sorrow; but the spiritual features that once looked out from the cold, stiffening mask of clay, cannot be moistened now with sympathetic grief, for God has dried forever all the weeping. Sin may ravage for a time the hapless heart; but nought that lacks alliance with the holiness of Heaven can claim an immortality, and sin must die.

Rev. E. C. Bolles, D. D., 1836–
Rev. E. S. Corbin, 1849–1879.

September 17.

September 18.

September 19.

September 20.

While the Infinite presses round us on all sides ; while the heart of man palpitates neath its burden of hope and fear ; while the great mystery of death hangs its dark shadow athwart the path of each earthly pilgrim ; while the human soul longs with unutterable earnestness for life immortal and painless, — I feel sure we shall need the strength, the hope, and the consolation which religion can alone impart.

Rev. J. F Rhoades, 1837–

September 21.

A clergyman who starts with believing in hells, devils, original sin, and such crudities, can never be anything in the nineteenth century but a tyrant or a nuisance, if he have any logic, as, fortunately, few of such misbelievers have.

Theodore Winthrop, –1861.

Rev. A. G. Clarke, 1811–1873.

September 22.

Salvation is not a deliverance from punishment, or from the guilt which incurs punishment. It is the conviction that our heavenly Father loves us, and that his hand reaches down to the lowest and weakest of his children with such tender care, that, when we leave the present bodily organization, he will take us up, and give us elsewhere a heavenly setting.

Rev. Thomas Borden, 1820–

September 20.

September 21.

September 22.

September 23.

How soul-inspiring the prospect held up before us! We are "the eternal care of God." The soul is too valuable to be annihilated, or cast off forever. We are placed in this world of imperfection for a season, but in the hope of deliverance. The ideal of perfection hovers over us. That ideal we must realize. God has not made us to chafe and sigh in the prison-house of despair forever. The hope that never deserts us will summon us to vigorous and effective action; and God, through his Holy Spirit, will always assist those who are willing to act aright. Jesus will assist us. Good men and angels will pray for us. These all attract us towards the higher life. It is our privilege and our duty so to live as to show ourselves worthy of this noble destiny.

Rev. John S. Lee, D.D., 1820-

September 24.

The Universalist interpretation of Christianity puts the highest practical value upon the present life, by elevating it from a temporary state of trial to a grand reality. In a sense, we are living in eternity to-day; for we are living in an existence of soul that hath no end, and that which hath no end is eternal. As we go about our daily affairs, we go about them in eternity. Death is but one of our experiences or landmarks in an unbroken existence. This, kept in mind, will tend to cause us to live at our best, because of the superior value it puts upon this life. God has made to-day to be a bright and precious treasure, rich with all the experiences of the past and the very principles of the eternal future.

Rev. G. I. Keirn, 1854-

September 23.

September 24.

September 25.

When I was delivered from the bondage, first of misbelief, and then of unbelief, I felt

> "As one, who his life long
> Had in a dark and chilly dungeon pined,
> Feels when restored to freedom and the sun."

Since then my faith has been precious to me, and never more so than when called to speak in reference to the departure of one whose life had been sadly marred by sin. Words of counsel carefully chosen and kindly spoken are in order, and will do much good. Also the hearts of sorrowing friends must be comforted by the cheering hope which our faith only can impart. The glad evangel of the new covenant is presented only in its FULNESS by him who recognizes the Lord Jesus Christ as the SAVIOUR OF THE WORLD.

Rev. G. W. LAWRENCE, 1815-

September 26.

There is no way to account, on the hypothesis of an All-wise Creator, for the bestowment of man's wonderful possibilities, unless we believe the same Creator has provided means, in some way, for their complete realization. Since their purpose is not fulfilled here, there must be an existence beyond, or God's energies are spent for nought, and man falls like unripened fruit from the tree of life. As the cries of the seabird and the roar of the surf indicate to the benighted mariner that land is near, so surely do these inward cries of the soul, and these ceaseless moanings of the heart for more truth, more love, more joy, show to man, benighted and stranded on the shores of time, that heaven is at no great distance.

Rev. VARNUM LINCOLN, SEPT. 25, 1819-

September 25.

September 26.

If figuratively the cross answers to all types and suggestions in the way of sacrifice, its chief excellence is not discerned until we see how actually and spiritually it is the lifting power of the world. The cross of Calvary is most truly magnified when it is accepted as the sign and prophecy of the full accomplishment of Christ's redeeming work, no less than an attestation of the divine authority of his mission. Bless God, that, in the light which streams from the glorified cross, we can read the legend of largest hope! — "Christ for all the world, and all the world for Christ."

Rev. H. W. Rugg, Sept. 23, 1832–

It was not because the Father required to be reconciled to the world, but because the world needed to be reconciled to God, that Jesus Christ was sent to mankind (John iii. 16, 17; 2 Cor. v. 18, 19). His sufferings were the natural and necessary consequence of the duties in which he was engaged. His doctrines, by opposing the prejudices of his nation, excited their hatred, and, in gratifying their malice, they put him to death. But this was the consequence of coming to save us, and not the cause of our salvation. Nor do his sufferings affect us in any other way than as they serve for an example.

Rev. S. R. Smith, 1788–1850

September 28.

The resurrection is a spiritual as well as bodily change; not merely the continued life of the spirit after death, nor the rising of the body from death, but the rising-up of man, or his ascent into a higher, holier life. And when this change is complete, men will be, as the angels now are, "children of God, because children of the resurrection."

Rev. Holden R. Nye, 1819-

September 29.

Thus does the "law of human progress"

> Assert eternal Providence,
> And justify the ways of God to man,

by showing evil no longer a gloomy mystery, binding the world in everlasting thrall, but as an accident, destined under the laws of God to be slowly subdued by the works of men as they pass on to the promised goal of happiness.

It is true that there are various races of men; but there is but one great human family, in which Caucasian, Ethiopian, Chinese, and Indian are all brothers, children of one Father, and heirs of one happiness.

*Charles Sumner, 1811-1874.

September 28.

Francina L. Eu. 186

874 Herman Christophe 1519

September 29.

For more than half a century I have found the Universalist faith bread of life.

Mrs. E. M. Bruce, 1830–

Christ leads the ages. All the progress the world makes is simply approaching him, coming nearer to the ideal of his religion.

Rev. F. S. Bliss, 1828–1873.

A positive and earnest belief in the goodness of God is of great value. It both strengthens and sweetens human life. It helps give courage to oppose wrong, to be firm and unwavering for truth and justice. It gives a sense of security and support even in temporary defeats of the right. It aids in dispelling the doubts of unreason. It counsels faith, hope, and courage toward all that is good. It wins to a greater love of goodness. It encourages day by day all those sentiments and practices that truly refine and elevate society, that make home a home indeed, and human companionship in all life's relations one of the purest enjoyments.

Rev. C. W. Brainard, 1852–

Rev. Elhanan Winchester, 1751–1797.

October.

The oak upon the windy hill
  Its dark green burthen upward heaves;
The hemlock broods above its rill,
Its cone-like foliage darker still
  Against the birch's graceful stem;
And the rough walnut-bough receives
The sun upon its crowded leaves,
  Each colored like a topaz gem;
  And the tall maple wears with them
The coronal which autumn gives,
The brief, bright sign of ruin near,
The hectic of a dying year.

J. G. Whittier.

If, then, God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith? — Luke xii. 28.

Therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. — 1 Tim. iv. 10.

October 1.

This furnishes for us the blissful prospect of a continuous being, and of attendant felicities in the resurrection home. It illustrates death as only a necessary change, a birth into life. It unclothes, disinthralls, the soul; not that it may be found naked, but that it may be clothed upon with a better habitation, "a building of God, eternal in the heavens." The inferences that may be drawn legitimately from such a thought are indeed precious to him who has it. There is in prospect for him always the sympathy of love, if he will seek it, a re-union with friends, a union with angels and spirits before unknown, whose "joy is as the morning," and whose light and life "are as the noonday," glorious to behold, thrice glorious to feel.

Rev. Russell Tomlinson, 1808–1878.

October 2.

The good that lies in the heart of nature must be at last developed and expressed in man. Everything that exists has reference to some ultimate moral use. The sun shines not alone to warm the planets that surround it, but to illumine the pathway along which humanity is advancing to perfection; and all the stars that glitter in the nightly firmament are the first-born heralds of that vast multitude of souls whose march is forever upward toward the throne of God.

Rev. R. P. Ambler, 1827–

October 1.

October 2.

October 3.

He is the reconciled who prefers the heaven-appointed storm rather than any calm of mere human origin, and in all things that the Lord shall have his own way without consulting him. Tears will roll down his cheeks, and his heart will bleed, if his child or any of his dearest is translated out of his sight; yet he is willing to surrender his treasure to Him whose love is tenderer, and whose care is more efficient, than his own ever could be, and, though it be with trembling tongue, he will sing it out, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." By work, by sometimes painful struggles, by sacrifices, by trials, as well as by desirable experiences, God would have his children pass over this pilgrim-journey. Blessed are they who gladly, victoriously travel over this king's highway!

Rev. J. H. Farnsworth, Oct. 2, 1822–

October 4.

And now, as I behold what is the actual sorrow of some, and the possible sorrow of all, in my sense of this sacred hour, and the solemn light that streams from our religion, I bid you hope. Put the light in your windows for the wanderers' return. Keep the old home-love just the same. They will come back. They will be yours again. From the distant fields of sin they will come. From unmarked graves they will rise, and your sore heart shall lift itself up in a psalm of unspeakable joy. The whole creation shall yet put on its new manhood, and walk in glory in the Father's house.

Rev. Amos Crum, 1846–

October 3.

October 4.

October 5.

There is a word, which, when uttered in faith, charms the mind, and chastens the heart, and drives away all doubt and fear from the soul, — a word which suggests the aroma of the flowers and the chime of merriest bells, and all things bright, beautiful, and pure, — a word which saints can breathe forth with unspeakable satisfaction in their holiest prayers, and which the poor and lowly and sinful and forsaken can shout for very joy, — *Universalism*.

Rev. S. Herbert Roblin, Oct. 4, 1858–

We beseech our brethren to walk as children of light, as God is light, and in him is no darkness. The glory of God and the good of his creatures are inseparably connected; and therefore neither life nor death, principalities nor powers, things present nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Rev. Thomas Barnes, Oct. 4, 1749–1816.
Rev. B. F. Hitchcock, 1813–1880.
Rev. C. H. Dutton, 1823–1877.

October 6.

If all Christians would endeavor to study the boundless love of Jehovah, rather than "limit the Holy One of Israel," it would be far better for the cause of virtue and religion in the world, and the more surely would the happiness of mankind be secured.

Levisa Buck, Oct. 4, 1749–1816.

October 5.

October 6.

October 7.

It is of but little account that we have this great faith of universal truth and love, unless we build it into the hearts and lives of our people. The building of the Universalist Church must have growth from within. The spiritual currents must start from the root of a living faith, and flow into the whole body, if it would blossom and bear fruit in the direction of the *great salvation* it proclaims.

Rev. Quincy Whitney, 1824–

Good men desire the salvation of all souls, but have not the power to save them. These same men teach that God has the power, but not the desire: therefore these men teach that good men are better than God.

Chaplain Gamaliel Collins, U. S. A., 1816–

October 8.

We send these fond endearments o'er the grave:
Heaven would be hell, if loved ones were not there.

J. G. Percival, 1795–1856.

October 7.

October 8.

October 9.

The Eternal Will
Shall deign to expound this dream
Of good and evil, and redeem
Unto himself all times, all things,
And, gathered under his almighty wings,
Abolish hell,
And to the expiated earth
Restore the beauty of her birth,
Her Eden in an endless paradise,
Where man no more can fall, as once he fell,
And even the very demons shall do well.

LORD BYRON, JAN. 22, 1788–1824.

Rev. H. J. BRADBURY, –1880.
Rev. GEORGE HASTINGS, 1812–1873.

October 10.

When to fair climes our "dearly loved" repair,
Find life a home, and death a pillow there;
When time and distance have our bosoms riven,
How sweet to hope "we meet again in heaven"!

When we, assembling in the temple, bring
To God all good the heart's full offering,
Upon that day, the best of all the seven,
What then so joyous as the "hope of heaven"?

When time shall number all our precious years,
And in our sky the dim age-star appears,
When death's cold shadows hang above life's even,
We 'll calmly die with a "full hope of heaven."

Rev. SAVILION W. FULLER, 1803–

Rev. L. S. CROSLEY, 1847–

October 9.

October 10.

October 11.

The most accurate observations and deductions of science fail to pierce the secrets, and unravel the mysteries, that lie at the heart of nature. The deepest and most elaborate researches of anatomist and physiologist are powerless to unveil the secret and mystery that lie infolded in the human soul. To read and interpret the world of nature and the world of man, one must be aided by the light of that faith which declares the being, presence, and power of God.

Rev. R. A. Greene, 1848–

If the gospel is true, God never needed the blood of his Son to make him merciful, for the obvious reason that he was never unmerciful. Neither hatred nor wrath, in the true sense of those dreadful words, ever fretted the bosom, or disgraced the character, of the Almighty Christ came, not to placate his wrath, but to reveal his love.

Rev. Merritt Sanford, 1812–1849.

October 12.

In the "land where the inhabitant can say, 'I am no more sick,' where iniquity will be forgiven, where the prodigal in his Father's house will be like, and yet, oh, how unlike, what he was in the 'far country'" — in that land shall we rise to a holier and more visible communion with the dearly loved whose existence on earth awoke the deepest gratitude in our hearts. And oh, how full of joy will be the hour of that communion! — the hour which sees united once again those whom death had put asunder, friend joined to friend, "the father folding in his arms his long-lost boy, the mother greeted by the babe she wept over with fast and bitter tears when she laid its form away," brother and sister together in the home beyond the grave. Who can describe the joy that will burst forth from myriads of hearts, pealing throughout the endless spaces of eternity, when all earth's parted ones are safe in heaven above!

Rev. J. J. Twiss, 1820–

Frances D. Gage, 1808–
Rev. William Livingston, 1815–1879.

October 11.

October 12.

October 13.

Believe the best things possible of God, of man, of human destiny. Believe that God is ever with us. I fear we do not always realize this. If we do not succeed in our plans, if the truth is in the minority, if God's mills grind slowly, we begin to question and doubt, and half conclude that there is no God, or, if there is, he is not especially interested in the affairs of this far-off orb. Oh, do not relegate the Infinite One from this universe! We need him in this work-day life; we need him when sorely pressed with temptation, when bowed with heavy sorrow, when fighting the battles of truth and right, and when dumb in the awful mystery of death.

Rev. F. M. Alvord, Oct. 12, 1819–

October 14.

Farewell, friends! Yet not farewell;
Where I am, ye too shall dwell.
I am gone before your face
A moment's time, a little space;
When ye come where I have stepped,
Ye will wonder why ye wept;
Ye will know, by wise love taught,
That here is all, and there is nought.
Weep a while, if ye are fain, —
Sunshine still must follow rain, —
Only not at death; for death,
Now I know, is that first breath
Which our souls draw when we enter
Life, which is of all life centre.

*Edwin Arnold.

October 13.

October 14.

October 15.

The only ground on which endless punishment can be justified to reason is the ground that a single sin deserves it. For, if a single sin does not deserve it, no conceivable number can; for no finite number bears any relation to infinite duration which is not borne by a single unit.

Rev. M. J. Steere, 1814–1877.

October 16.

The fundamental idea in the nature and office of Christian faith is not that it *conditions* salvation, either here or hereafter, but that it *anticipates* future salvation, bringing it into the present. Man's inheritance of eternal life, through the resurrection in Christ, is just as much a natural, universal process, as his inheritance of this mortal existence, with all its imperfections, through his birth from Adam. Now, he that believes on the Son of God already enters into the possession of eternal life (John iii. 36), not because faith *conditions* it, but because it *anticipates* it, thereby converting a future certainty, as the object of faith, into a present reality. God through his Son *is* the Saviour of all men. It is for the individual soul to anticipate and appropriate this fact through the power of faith.

Rev. O. D. Miller, D.D., Oct. 18, 1821–

October 15.

October 16.

October 17.

My God! we are thine offspring; time
Is but our infancy, the earth
Our cradle; but our home 's a clime
Eternal, sorrowless, sublime:
Heaven is the country of our birth.

J. Bowring, 1792-1872.

The forces of life are terribly wasted. In our eager pursuit after the phantoms that engage so much of our attention, we almost forget that we are immortal beings; and the little faith that we do have is too often latent, and remains so till some terrible experience arouses us from our lethargy; and then we begin to live.

Rev. W. W. Hayward, 1834-

October 18.

It is not that God has required faith as an arbitrary condition of our being accepted of him as righteous, when in point of fact we are not righteous: on the contrary, faith actually works true righteousness in us by its natural influence, reconciling us with our Maker, purifying our hearts, and bringing our spirit into conformity with the divine law. We are justified by faith, because it produces that frame of mind which is the proper subject of justification; we are saved through faith, because it overcomes our sin, and creates "righteousness, and peace, and joy in the Holy Spirit."

H. Ballou, 2d, D.D., 1796-1861.

October 17.

October 18.

October 19.

Heaven and earth should petition to be abolished, rather than one such monstrosity (a victim of infinite suffering) should exist: it is the absurdest, as well as the most impious, of all fears.

LEIGH HUNT, 1784–1859.

October 20.

There never yet was found a heart
Where goodness all had died;
'T was hidden in some unseen part:
We 've all our angel-side.
Thy fallen brother hath a soul,
God's mercy yet will make him whole;
For still 't is true
We 've all our angel-side.

* LUCY LARCOM, 1824–

Rev. G. W. PERRY, 1846–

October 21.

Believe thou, O my soul,
Life is a vision shadowy of truth;
And vice and anguish and the wormy grave,
Shapes of a dream. The veiling clouds retire,
And, lo! the throne of the Redeeming God,
Forth flashing unimaginable day,
Wraps in one blaze earth, heaven, and deepest hell.

S. T. COLERIDGE, 1770–1834.

October 19.

October 20.

October 21.

October 22.

Shall I be left forgotten in the dust,
When Fate, relenting, lets the flowers revive?
Shall Nature's voice, to man alone unjust,
Bid him, though doomed to perish, hope to live?
Is it for this fair Virtue oft must strive
With disappointment, penury, and pain?
No! heaven's immortal spring shall yet arrive,
And man's majestic beauty bloom again,
Bright through the eternal year of Love's triumphant reign.

JAMES BEATTIE, OCT. 25, 1735–1803.

October 23.

Ah, yet, when all is thought and said,
The heart still overrules the head;
Still what we hope we must believe.
And what is given us receive;
Must still believe, for still we hope,
That, in a world of larger scope,
What here is faithfully begun
Will be completed, not undone.

* ARTHUR HUGH CLOUGH, 1819–1861.

October 22.

October 23.

October 24.

We need by every means in our power — by thought, by word, and by act — to emphasize the great, the vital truth that the proclamation of the future salvation of all does not of itself secure the present salvation of any. It does indeed cast a ray of light into our lives to feel and know that a righteous God, with whom a thousand years are as one day, and one day as a thousand years, will some time in the far future, somewhere in the ceaseless ages of eternity, be triumphant, bring every rebellious soul to himself, and make good the final goal of ill. But right alongside of this great truth, — God is love, — we must proclaim equally often and with equal emphasis the correlative truth that our God is a consuming fire, is not an attribute, not an adjunct, of his, but its sum and very essence; and that this fire of love will indeed save the sinner, but it can only be by burning up the sin, holding us in the grasp of love until we are purified — saved so as by fire.

A. C. Fish.

Rev. Moses Goodrich, 1817–1880.

October 25.

Why may we not look on the change from this life to the next as a passage from night to dawn, in which the dormant or down-trodden spiritual energies will wake, and begin the labors of holiness? There is that in the very nature of this rising of the soul into a higher life which suggests a wonderful upheaval of the spirit, the overthrow of its old prejudices, the cracking of the hard shell of habit, and the exposure of the mind to dazzling moral light. Under such an experience, who can doubt that the soul will be quickened most powerfully? Who can doubt that the process of redemption, even of the stubborn, will be wonderfully hastened, and that the future state itself will be one of the sublimest of God's agencies for the conversion of men?

Rev. J. Coleman Adams, 1849–

Rev. J. M. Paine, 1842–1880.

October 24.

October 25.

October 26.

Men may think they can get along with any kind of religion, or even with none at all; but there will come circumstances when they will hasten, with anxious hearts, for the consolations of the gospel. And will it console you at such times, when your heart is broken with its loss, to tell you that your broken heart can never be healed, for that loved one has gone from you forever, and not only to be from you, but to suffer forever? Is there any consolation in such a gospel? More than that, is there any truth in it? Is it a God of love who makes a child, knowing he is to suffer eternally? Is it a God of wisdom, who could conceive of only such a botch of creation? Is it a God of power, who is to have evil forever opposed to him?

* Rev. F. A. Bisbee.

October 27.

We need not wait for the revealing touch of death to show us heaven. Wherever the spirit of purity and love — the Spirit of God — sets up its throne, there is heaven, in this world no less than in the unseen world beyond and above. Let us hope that the hard problems which create such sorrow and bitterness here will be unknown in the "Elsewhere" of our Christian trust; that, beyond the earthly shadows, all God's children at last will find better conditions and kindlier lands. But may this precious hope for the future of universal humanity never hide from us the greatness and glory of present opportunity! The *future* holds nothing for man that he may not find *now*, if he will.

Rev. J. F. Simmons, Sept. 16, 1850.

October 26.

Arthur M. Farmer
1873

October 27.

October 28.

As we move in the midst of our fellow-men, we see many, who in their sad moral degradation seem forsaken of the Almighty. It appears as if God had given them up to their sins, and to certain and endless ruin. But the Shepherd is seeking these lost, bruised, and suffering ones, and at last he will find them and save them; for "this is the Father's will which hath sent him, that, of all which he hath given him, he should lose nothing, but should raise it up again at the last day."

Rev. Benton Smith, April 21, 1822.

October 29.

A beautiful region is beaming afar,
Where the crystalline fountains, o'ershadowed with bloom,
Cast their spangles of light on the sweet-scented air,
And the wings of the cherubim scatter perfume.

There the flowers that withered 'neath Time's chilling sky,
Transplanted, shall live in perennial prime,
While the anthems of glory are sounding on high,
And the sapphire arches ring back the loud chime.

Sarah Broughton, 1802–1853.

October 28.

October 29.

Too good to be true! Its goodness, then, is acknowledged. Too good to be true! — these words comprehend much: they tell more for this despised truth than some seem to be aware. But can anything be too good for infinite goodness? Can anything be too good for infinite wisdom, prompted by infinite goodness, to devise? anything too good for infinite goodness, wisdom, and power to accomplish? Let us not thus limit the almighty arm of Jehovah, but rather believe, and say with an apostle, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. ii. 9).

Rev. Joshua Britton, 1803–1878.

October 31.

Our faith, how sublime and glorious! Why, I know nothing of doubt now, for years my soul has been so full of faith in God and the gospel. If clouds have been over me, and I have murmured and groaned, I have also prayed and trusted and toiled on.

Rev. George H. Clarke, 1821–1851.

October 30.

October 31.

Bertha v. Brockhausen 82

November.

The Autumn is old,
  The sear leaves are flying;
He hath gathered up gold,
  And now he is dying:
  Old Age, begin sighing.

The year 's in the wane,
  There 's nothing adorning;
The night has no eve,
  And the day has no morning:
  Cold Winter gives warning.

THOMAS HOOD.

His favor is as a cloud of the latter rain. — PROV. xvi. 15.

He shall come unto us as the rain, as the latter and former rain unto the earth. — HOS. vi. 3.

The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. — ROM. viii. 21.

November 1.

In the room
Of this grief-shadowed present there shall be
A present in whose reign no grief shall gnaw
The heart, and never shall a tender tie
Be broken, — in whose reign the eternal change
That waits on growth and action shall proceed
With everlasting concord hand in hand.

WILLIAM CULLEN BRYANT, Nov. 3, 1794–1878.

November 2.

Punishment is certain, just, and therefore limited. Christ came to save no man from the just consequences of his sins; but he did come to save him from committing the sins.

Rev. W. H MORRISON, Nov. 4, 1850–

Rev. G. W. BICKNELL, 1837.–
Rev. W. R. CHAMBERLAIN, 1816–1876–

November 1.

1890 Flossie A Roly. 1882

November 2.

November 3.

I rejoice in having been brought into being, and into such a beautiful world as this, surrounded with so many evidences of infinite wisdom, love, and almighty power. And, while I rejoice in the revelation of God in nature, there is an unspeakable joy that is full of glory that comes to the soul through the faith that is cherished in the revelation that God has given in his Son, our Saviour Jesus Christ. Glorious gospel, living faith, blessed hope! — God the Father of all, Christ the Saviour of all, heaven the home of all.

Rev. L. J. Spencer, Nov. 4, 1841.

November 4.

Universalism: —

What is it? A star on the wild heaving sea,
Prostrating the proud on a prayer-bended knee;
A fire that refineth the metal within;
The canker which gnaws at the vitals of sin.

What is it? 'T is mercy, 't is justice, 't is truth,
The staff of the aged, the glory of youth;
The rainbow of promise, to brighten our tears;
A lamp in death's valley, dispersing our fears.

What is it? thou askest. Thy answer is there
In thy own swelling heart, with its beautiful prayer:
It breathes through all nature, it centres above;
'T is our own spirit's essence, 't is infinite love.

Julia H. Scott, 1809–1842.

November 3.

November 4.

W. H. Morrison
Brockton
Mass.
Oct 2. 1901

November 5.

Why not all darkness flee away,
And death no more be found?
Why not one bright, eternal day
Encircle us around?

Is there not goodness in the Lord
Enough to overcome?
Is there not power enough in God
To bring the strangers home?

. . . . . .

The luminous sun extends his light
To all the human race:
Will not my Saviour make as bright
The kingdom of his grace?

BENJAMIN BALLOU, 1747–

November 6.

The dial
Receives many shades, and points to the sun;
The shadows are many, the sunlight is one.
Life's sorrows still fluctuate; God's love does not,
And his love is unchanged when it changes our lot.

"And is it too late?"
No; for time is a fiction, and limits not fate:
Thought alone is eternal, time thralls it in vain.
For the thought that springs upward, and yearns to regain
The pure source of spirit, there is no too late.

ROBERT BULWER-LYTTON, Nov. 8, 1831–

November 5.

November 6.

November 7.

The Fatherhood of God implies the complete and final realization of the purest desires, the holiest aspirations, and the spiritual, immortal longings of the human soul. A firm and living faith in this blessed truth inspires love for, and gratitude towards, God, and fills the soul with filial confidence and loving trust in him. The Fatherhood of God is a pledge of infinite and undying love, and of the ultimate holiness and consequent happiness of all his children.

Rev. S. W. Eaton, 1815–

November 8.

From the birth
Of mortal man the Sovereign Maker said,
That not in humble nor in brief delight,
Not in the fading glories of renown,
Power's purple robes, nor pleasure's flowery lap,
The soul should find enjoyment; but from these,
Turning disdainful to an equal good,
Through all the ascent of things enlarge her view,
Till every bound at length should disappear,
And infinite perfection close the scene.

Mark Akenside, Nov. 9, 1721–1770.

Rev. L. P Blackford, 1848–

November 7.

November 8.

1893 - Alice Richer. 1873

November 9.

Heaven be praised for the noticeable re-enforcements of science and literature! The general effects of the writings of Dr. Thomas Dick, for instance, were co-operative with those of Murray, Winchester, and Ballou. The tales and sketches of Irving, the great delineations of Dickens and Thackeray, poems of Longfellow, Whittier, and Tennyson, essays of Channing and Emerson, the whole drift of literature, even the extension of art, of commerce, of invention, fresh medical and metaphysical investigations, travel, freer intercourse of nations and communities, fuller accounts of our own species, biology, zoölogy also — have all in some way been answering and spreading echoes to the gospel trumpets we have been commanded to blow, and have blown, after the manner of our consecrated denominational fathers.

Rev. Lucius Holmes, 1822–

November 10.

Punishment is the natural evil, of whatever kind, which follows the violation of any of God's laws, whether physical, organic, or moral. The sinful act which constitutes the breach of his laws remains a committed act through eternity. The sinful act and its penalty cannot be disjoined. The law of punishment is appointed by God's wisdom for man's benefit. Punishment does not cancel sinfulness. An eternity of punishment could not undo one sinful act. What the sinner needs is to have his *sin forgiven*. When God graciously forgives it by blotting it out, and no longer reckoning it against him, then is he forgiven, and reconciled to God.

Rev. Kosciusko McArthur, 1812–

November 9.

November 10.

November 11.

We cannot now realize how good it will be to live in this world when men act in all public and private matters from the pure love of right. This will be when Universalism becomes as real in life as it is true in the philosophy of religion. When men shall proclaim a truth because it is true and right, and pursue a course of conduct because their love of God and humanity requires it, then will the millennium be here, and heaven will not be far away.

Rev. T. E. Ballard, 1850–

November 12.

Confide in God: that is the great lesson. You may read it in all you see around you; at every step you take abroad in nature's domains. You may read the blissful sentiment traced in rainbow hues on the lily-of-the-valley. You may hear it warbled in the vesper-hymn of the songster on the flowery spray. It is blazoned forth in the eaglet's eye that steadily gazes on the noonday sun. It twinkles in the sparkling wing of the firefly, or mildly shines in the softer light of the glow-worm. Let not an evil heart of unbelief rob us of the consolation that He who has given instinctive knowledge to the minutest of his sentient creatures to guide it safely to a happy consummation will ever watch over human interests, and never, as some blindly imagine, leave men to wander in inextricable labyrinths, or to plunge into a gulf beyond the reach of his arm of mercy.

Rev. C. F. Le Fevre, D.D., 1797–1883.

Rev. J. M. Usher, 1814–
Rev. Benj. Hickox, 1795–

November 11.

November 12.

November 13.

It is said that we can affirm nothing certain of any soul eternally free. But it is overlooked that God is as eternally free as any soul, and that, in the exercise of his eternal free-will, he "*will have all men* to be saved, and come to the knowledge of the truth," — *saved*, indeed, by coming unto the truth, which maketh free.

We are also told that a final choice of good or evil determines the eternal happiness or the miserable destiny of each soul. We reply that no soul can make its final choice till it has finally and forever chosen the good and the true.

Rev. R. T. Polk, Nov. 12, 1837–

Rev. SOLOMON LAWS, 1806–1879.

November 14.

The love that is "the fulfilling of the law": love God supremely as your Father and your Friend, in response to all the attractions of his infinite love for you; love Christ as dearer than all earthly friends, — the "one altogether lovely," who loved you, and gave himself for you; love the dear ones of your homes with a love more hallowed and tender than any mere affection of instinct can be, because founded on the relation of souls, and making life a deliberate consecration of self to their service; love your neighbor, obeying the law, "Whatsoever ye would that men should do to you, do ye even so to them;" and, hardest of all, love the unlovely, the erring, the fallen, the wretched. It is to such a love that all Christian teaching tends; and it is only such a love that is "the fulfilling of the law."

Rev. J. D. Pierce, Nov. 15, 1815–1880.

November 13.

November 14.

November 15.

The doctrine of God's universal love securing the universal redemption of our fallen race is the only system that is compatible with the full cultivation of the feelings of kindness, tender-heartedness, and forgiveness. There is a mighty power in this sentiment to subtract the bitterness of grief, which would pierce the feeling and tender soul in view of the miseries and misfortunes of life. That power lies in the great truth which it teaches, that all evil and suffering shall result in good.

Rev. F. A. Hodsdon, 1804–1868.

God's fatherhood is universal. God has a father's care for all his children, a father's interest in them, a father's responsibility for them, a father's sympathy with their sorrow, a father's compassion for their ignorance and weakness. As a father he disciplines, meaning, by all the allotments of life, to bring us into the worthiness and glory of our inheritance as children of the Most High.

Rev. W. S. Crowe, 1850–

November 16.

That character determines destiny; that right character is the condition of eternal life here and hereafter, an indefeasible possession, of which no power can deprive the soul which has acquired it; that character is continuous in both worlds, the judgment of heaven honoring the judgment of the earth; that no "probation" can invalidate moral qualities and acquirements, nor any "atonement" compensate for moral deficiencies and transgressions; that a free soul makes its own heaven or hell, and cannot be prevented, in any state of existence, from pursuing virtue, and attaining happiness, that is, from determining its own character, — this is a doctrine so essential, of so vast a utility, and of moral consequences so far-reaching and vital, that all religious teaching which omits it must be deficient in important elements of power and usefulness.

Rev. Orello Cone, D.D., 1835–

November 15.

November 16.

November 17.

Universalism is a most heart-cheering truth. It is calculated, when practically exemplified in our conduct and conversation, to impart to the mind a joy "which nothing earthly gives or can destroy." It is a doctrine that is plainly taught in the sacred Scriptures, and is in harmony with Nature's volume and every holy desire of the human mind. It teaches that the Holy One is the Father of all mankind, and that this relationship can never be annulled. Being unchangeable, "the same yesterday, to-day, and forever," he will continue to be the Father of all, not only in this world, but also in the world to come. Consequently, as a father, he will permit nothing to happen to his numerous offspring but will be for his glory and their good.

Rev. Joseph P. Atkinson, 1807–

November 18.

God is love. Through these three brief words shines the highest truth of Christianity. Indeed, amid all the blazing constellations of truth, this was set as the central sun, binding all to itself, and giving to all form and worth. Quench it, and a night, starlit perhaps, but appalling, would settle upon the universe. It is this truth, which, more than any other, glorifies nature, brightens the pathway of humanity, sweetens individual life, and discloses a future ever radiant with promise-signs. It solves our darkest problems, lightens our heaviest burdens, and assuages our greatest griefs. Blessed is he who lives in its glow, and who, dying, goes home by its light!

Rev. C. H. Fay, 1815–

November 17.

November 18.

November 19.

The attributes of God all centre in infinite love; for his incorruptible spirit is in all things love. Love seeks the good of its object, chastening the wayward, to bring back the erring to duty. For this purpose God sent his Son to seek and save the lost world from sin, to destroy death, and bring life and immortality to light. He will not fail nor be discouraged; he will set judgment in the earth; he will give to the world the bread of life, and thus is Saviour of all men from their sins.

Rev. J. H. SANFORD, Nov. 18, 1806–

Rev. A. E. WHITE, 1842–

Rev. SAMUEL WEST, D.D., 1738–1808.

November 20.

What are the chief essentials of your faith?
God as the Father of the human race,
Man as the brother of his fellow-man,
Christ as the Saviour of the world from sin,
And heaven the final home of all mankind
These great essentials underlie the whole,
And overshadow all the world with love,
And comprehend all thoughts which man may think
Of truth and goodness, Providence and grace.
A broader faith, I think, could not be found;
A better faith I know there never was,
And it is true as God and love and heaven.
This, this alone, is Universalism,
For this alone is universal truth,
Resulting in the golden age of love.

Rev. J. J. AUSTIN, Nov. 22, 1819–

Rev. W. E. GARKIN, 1850–

November 19.

November 20.

November 21.

And it is not a dream of fancy proud,
With a fool for its dull begetter:
There 's a voice at the heart which proclaims aloud
"We are born for something better."
And that voice of the heart, oh! ye may believe,
Will never the hope of the soul deceive.

SCHILLER, Nov. 10, 1759–1805.

Rev. W. CAMPBELL, 1781–1870.
Rev. EBEN H. CHAPIN, 1854–

November 22.

Though souls are sadly lost, and often so, it does not by any means follow that the loss of any shall be forever. The whole tenor of the Scriptures is against the thought. The lost sheep was found. The prodigal son, though dead, came to himself, and was alive again. That Jesus came to seek and save that which was lost precludes the idea that there is any such thing as the hopeless loss of any soul. So long as it is astray, the Son of man is seeking its return. He who is the same yesterday, to-day, and forever, never ceases, and never can cease — while his nature remains the same — his endeavors to reclaim it. He will seek until he finds it, that he may rejoice, and that all men and angels may rejoice with him, and that his and their joy may be full.

Rev. W. S. RALPH, 1838–

Rev. E. A. DREW, 1845–1874.

November 21.

November 22.

1874 [illegible] 1895

November 23.

Prayer should be considered a great privilege as well as a great duty; not with a view that it will effect any sort of change in the Supreme Being, — in his disposition, his will, or his purposes. This can never be desirable. This, were it possible, ought, above all things, to be deprecated, and for this plain reason, that they cannot be changed for the better. Infinite wisdom, goodness, and benevolence admit of no augmentation, neither can they suffer any diminution. Let heaven and earth rejoice! Creation is safe.

Rev. Menzies Rayner, 1770–1850.

Rev. W. W. Wilson, 1819–1874.

November 24.

When I consider the boundless nature of eternity, and when I consider the limited nature of man, I can scarcely bring myself to believe that the sins of a few fleeting years are to be punished throughout a duration that has no end, more especially when it is declared more than a score of times that "the mercy of the Lord endureth forever," and that "his tender mercies are over all his works." If his mercy endures forever, it appears scarcely consistent with the idea, that punishment will be inflicted throughout unlimited duration. . . . I think it more consistent with the goodness of God to suppose that the punishments he inflicts upon the wicked are intended for their ultimate benefit, and to prepare them for restoration to the happiness they had lost.

Thomas Dick, 1772–1857.

Rev. J. M. Cook, 1818–1850.
Rev. H. H. Baker, 1811–1881.
Rev. G. L. Smith, 1823–1879.

November 23.

November 24.

November 25.

As our doctrine prevailed, and like leaven was manifest in the popular theology of those days; as the views of Relly, Murray, Ballou, and others of our now sainted fathers, spread far and wide, finding minds to approve, and hearts to welcome them, wherever they are proclaimed, — Cuvier was making his collection of comparative anatomy, Buckland and Lyell were unfolding the mysteries of geology, Herschel was sweeping the heavens with his grand telescope, and Humboldt was weighing the stars as in balances, detecting and tracing the electric currents in the earth, and causing the nations to lift their hands in amazement at the truths he evolved from every department of nature.

Rev. L. J. Fletcher, D.D, 1818–1884.

November 26.

It will not do to affirm, that, because of man's sinfulness, the law can never be fulfilled; for this would limit either the power, the wisdom, or the love of God, and would be equivalent to saying that exigencies may arise which God could neither foresee nor guard against. The apostle says, "Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

Rev. Orlando Skinner, 1828–

Rev. C. C. Thornton, 1826–1879.

November 25.

November 26.

1890 A. B. Putnam 1893

The alternative is not between Christianity as it has been interpreted for the last thousand years and the new interpretation; but it is between the new interpretation and no Christianity at all. The heart of the world has grown so large and so warm, it has absorbed so much of the true Christian spirit, that the old dogmatic theology has become utterly incongruous to its wants, and repulsive to its tastes.

Rev. Asa Saxe, D.D., 1827–

Rev. W. W. Olds, 1831–1871.

Do not imagine for a moment that any great truth is in danger. Truth is the solidest and most enduring thing in the universe. "The word of God . . . abideth forever."

Rev. Alexander Kent, 1837.

November 28.

Rev. Massena Ballou writes to the compiler of this volume, at the age of eighty-four: "I began to preach the glorious faith of Universalism when but twenty-two years old, and I have never faltered in my belief of the final holiness and happiness of all mankind, and that God, our heavenly Father, will finally cherish all his children, and do for them infinitely better than any earthly parent can for his offspring. My life has been somewhat varied. I have outlived nearly all of those who started out with me to preach the glad tidings of great joy which shall be realized by all people in the fulness of God's time. I have lived to bury father and mother, a dear companion, a lovely daughter, brothers and sisters, and numerous friends who were dear to me; but I still cherish that faith which gives the assurance that 'God is love' as the greatest boon of our existence here on this mundane sphere."

Rev. Massena Ballou, 1800–

November 27.

November 28.

November 29.

Master, if there be doom,
  All men are beréaven ;
If in the universe,
One spirit receive the curse,
  Alas for heaven !
If there be doom for one,
Thou, Master, art undone.

* Robert Buchanan.

November 30.

The word "evangelical" is one of the best of words; but it is liable to be perverted, and then, like every other perverted blessing, it becomes very bad. The perversion of this word is used as a stigma and reproach upon those Christians, who, seeking honestly and devoutly, do not find the doctrine of endless perdition taught in the Scriptures. Because Universalists do not find that doctrine in the Bible, they insist that we are not evangelical, — that is, that we are not Christians, — thus perverting this word to a base and ignoble service.

Rev. A. R. Abbott, 1812–1869.

Rev. R. Thornton, 1811–1881.

November 29.

November 30.

December.

Out of the bosom of the Air,
  Out of the cloud-folds of her garments shaken,
Over the woodlands brown and bare,
  Over the harvest-fields forsaken,
    Silent and soft and slow
    Descends the snow.

This is the poem of the Air,
  Slowly in silent syllables recorded.

H. W. Longfellow.

The hoar-frost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes. When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate. — Ecclus. xliii. 19, 20.

We spend our years as a tale that is told. — Ps. xc. 9.

In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. — Matt. xxii. 30.

December 1.

The salvation of the world is to be the result of a great missionary enterprise under God himself. 1. We argue this from the fact that God is the Father of all. If he is the Father of all, he will save all, if he can. 2. God is the Infinite Mind, and consequently possesses more intellectual and moral power than all his creatures. 3. God is perfect in knowledge and wisdom. 4. He has already regenerated and saved some of the most ignorant and hardened and wicked sinners. If he has done this, he is able, with sufficient means and time at his disposal, to convert, regenerate, and sanctify all souls.

Rev. Eli Ballou, D.D., 1808–1883.

Rev. W. M. Kimmell, 1851–

A man is not rooted in religion who does nothing for his fellows, though his glib tongue profess undying devotion to religion, and his egotism lead him to think he is faithful to God.

Rev. C. E. Rice, 1861–

December 2.

Universalism embraces a faith in *one* God, who has made a special revelation of his nature, character, and purposes in the Scriptures of the Old and New Testaments, — which revelation he has established and confirmed by miraculous displays of his divine power, — and consequently an *unequivocal* faith in the divine authenticity and authority of those Scriptures in all matters of faith and practice, and in Jesus Christ as the only personal mediator between God and man, being the true and perfect moral image of the Father, possessing "all the fulness of the Godhead bodily," who has "put all things under his feet," and "given him all power in heaven and in earth" for the express purpose that he should "reconcile all things to God," and save the world.

Rev. Nathaniel Stacy, 1778–1868.

December 1.

December 2.

December 3.

Meanwhile it will not be difficult to press forward a faith that is equal to every exigency in life. No crisis can arise in human experience when it will need to disguise itself, or silence its voice. No occasion of joy or sorrow, life or death, can come, demanding that it shall play fast and loose. In every hour it may stand fast, proclaiming God the universal Father, Jesus Christ the universal Saviour, mankind the universal brotherhood, immortality the scene of universal progress, to culminate, in God's time, in universal holiness and universal happiness. And within the limits of these comprehensive truths it finds motives for right living, inspiration for true worship, invitations to personal pardon and regeneration, a motive to all Christian work, and a sphere for rewarding all righteousness, and punishing all sin.

Rev. C. W. Biddle, 1832–

December 4.

It is the priceless treasure of our faith, that the Saviour cannot desist from this reconciling work until every soul that God has made shall be, through all its depths, in harmony with him. The task is vast and difficult beyond conception, and its accomplishment would be plainly impossible if it were committed to any weaker hands than those of the Son of God. The malignity and tenacity of sin, the hardness of human hearts, the unimaginable depths of human ignorance, the slowness with which the weary ages drag their length along, developing constantly new forms of sin, and new discouragements, lay upon us in our times of weakness the terrors of a nightmare, and paralyze the voice of faith. But presently a loving touch breaks the fearful spell; and the voice which saved us of old now quickens us again: "Ye believe in God, believe also in me."

Rev. J. Smith Dodge, Dec. 3, 1834–

December 3.

F. L. Nelson 1864

December 4.

December 5.

The tangled labyrinth of life,
  How wild and drear the way!
Storm swept by storm, and strife by strife,
  Becloud its brightest day;
And 'neath the starry heaven's glow
More darkly mingles oft the woe.

Yet faith instructs my heart to see
  Some good in every scene;
That not one cloud God's love and me
  Can ever pass between;
And, when my lot is grief and thrall,
To say, "My Maker wills it all."

Rev. J. C. Waldo, 1803–

December 6.

My hope of salvation rests on the ground that God owned me at the outset, and has never forfeited his ownership. My soul may be small; but it is as much God's as his own eternal spirit. It may for a season be lost; but the ownership is not thereby transferred. Whether it be bathed in light, or buried in corruption, its divine portion belongs still to its living source; and the question is not, What final disposition shall I make of myself? but rather, What final disposition shall be made of me by my Lord and Master? I have neither the right nor power to barter away my eternal soul, nor has any other than my heavenly Father the right or power to everlastingly control it.

Rev. S. A. Gardner, Dec. 5, 1842–
Rev. C. H. Webster, 1817–1877.

December 5.

December 6.

December 7.

Through the agency of an ever-living inspiration does God keep alive an actively present one in the souls of his children, — the truthful inspiration of the past.

Rev. J. F. Rice, 1825–

When wasting life's last embers burn,
Of days and years gone by,
This truth shall gild the soul's return
To fairer worlds on high, —
That in the light of God's own love,
Life's toils and struggles o'er,
The soul shall, like a white-winged dove,
Reach heaven's majestic shore.

Rev. E. Case, 1819–

Rev. J. H. Rice, 1836–

December 8.

A sheep is lost. A restless lamb, astray,
Hath wandered from the fold. Send forth the cry,
"'T will be devoured!" Fierce, ravening monsters lie
In wait to rend it. Rouse the shepherd! Nay,
Since the first dawning of the murky day,
He has been out among the desert hills
Where lurks the brood whose fang a drop distils,
Whose touch is death. He knows the wolf may slay
His helpless lamb; far down the precipice
That jagged rocks may crush its tender form;
And the Good Shepherd will search on, nor cease
Till in his arms he bear it safely home.
O Saviour, Shepherd! mid the wastes of sin,
Still seek thy wandering sheep, and bring the last one in.

Caroline M. Sawyer, 1812–

Rev. W. B. Cook, 1810–1871.
Rev. J. E. Forrester, D.D., 1826–1881.

December 7.

December 8.

December 9.

I believe that all mankind *will*, through their own desire and faith, and *shall*, according to the purpose of God, attain salvation from sin through the mission of Jesus Christ.

Rev. D. Ballou, 1838–

Universalism — the dream of the poet, the fulfilment of prophecy, and the triumph of Jesus Christ.

Rev. D. L. R. Libby, Dec. 10, 1849–
Rev. John A. Gurley, 1814–

December 10.

The apostolic churches were formed by professors of the doctrine of universal redemption. Jesus Christ and his apostles preached and defended this doctrine. While the Universalists can produce so many illustrious vouchers, they can never be discomfited, or even embarrassed.

Rev. John Murray, 1741–1814.

Universalism is the grandest embodiment of the spirit and principles of the Christian religion. It reaches every phase of human life, and administers to every need of the soul all the help which true religion is designed to give, and points upward to the vision of re-union and eternal peace beyond the portal of the eternal city. It leads to a true and noble life, presenting an exalted ideal in a Christlike life; it ever urges the soul onward and upward toward the great "*I Am.*"

Rev. James H. Little, 1843–

December 9.

December 10.

December 11.

There is not one of the reformatory efforts of which we have spoken, but is founded on the "faith we preach:" their action so far as it is just and true, so far as it seeks the good of man, is wholly, entirely one with ours. Let the doctrines we profess and teach be banished from among men, and these movements would die out in a day.

Rev. J. W. Dennis, 1825–1863.

The gospel has a religion that begins in the heart of the believer, as a seed of holiness that diffuses its sanctifying power over the whole inner man, and causes him truly to love God supremely and with a love that makes it his delight to do his will. This is what we call "*evangelical religion.*"

Rev. W. A. Drew, 1798–

December 12.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And so beside the silent sea
I wait the muffled oar:
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air:
I only know I cannot drift
Beyond his love and care.

J. G. Whittier, Dec. 17, 1807–

December 11.

December 12.

December 13.

With God "all things are possible," even the bringing of a rich man into the kingdom of heaven. And the Christian world would recognize, not the possibility, not the probability, but the *certainty*, of the restoration of all erring souls to the everlasting home, were it not for the absurd, unscriptural, baseless doctrine, that GOD'S care for human souls, his pity for them, and his spiritual operation upon them, cease with the life of their bodies I think that GOD pities his children the more, the farther they wander from home.

Rev. G. L. DEMAREST, D.D., 1816-

December 14.

"He saves the sheep, the goats he doth not save:"
So rang Tertullian's sentence, on the side
Of that unpitying Phrygian sect which cried, —
"Him can no fount of fresh forgiveness lave
Who sins, once washed by the baptismal wave."
So spake the fierce Tertullian. But she sighed,
The infant Church; of love she felt the tide
Stream on her from her Lord's yet recent grave;
And then she smiled, and in the Catacombs,
With eye suffused, but heart inspired true,
On those walls subterranean, where she hid
Her head in ignominy, death, and tombs,
She her Good Shepherd's hasty image drew,
And on his shoulders, not a lamb, a kid.

MATTHEW ARNOLD, DEC. 24, 1822-

December 13.

G. L. Demarest 1816
A. Eugene Bartlett.

December 14.

December 15.

Universalism exists only because God chose men to be made in his own image, — chose them to be thus, without a "perhaps," before the foundation of the world. And, because he thus chose, all men will eventually respond; for who hath ever successfully resisted his will? In the beginning he said, "Let it be," and it was: all things continue as they were from the foundation of the world. He made the herb and grass to yield seed, to hold within it the fulness of its nature; and so, when he made man in his image, he elected him to become holy and without blame before him, just as the heavenly bodies were appointed for signs and seasons, for day and night.

Rev. Mary T. Clark, Dec. 24, 1814-

December 16.

God is the Father of all, no less when the sands of life have run than here in the flesh.

Rev. R. M. Byram, 1813-1884.

If the believers in universal salvation wish to have their faith realized to their senses as well as to their hearts and feelings, let them lose no opportunity of listening to this sublime oratorio of Handel's [Messiah], as well as to the symphonies generally of Beethoven.

It is in the future, however, that the doctrine of the universal ingathering of mankind is to exercise its destined influence on art. It shall be in coming times the theme of grander music than was ever yet struck. A pencil surpassing Raphael's shall portray on the living canvas that finishing scene of unequalled sublimity; and a verse loftier than Milton's or Dante's shall sing to other ages its transcendent and ineffable glories.

Rev. T. Starr King, 1824-1865.

December 15.

December 16.

December 17.

It was one of the plans of Christ to give light to the world. "I am come," said the Master, "that they may have light, and that they may have it more abundantly;" and so it is one of the objects which the Universalist Church of to-day has in view as one grand means of saving the world from sin, to scatter the light of God's truth throughout our land and the world.

Rev. William Hooper, Dec. 25, 1809-

Rev. V. G. Wheelock, 1806-1878,
Rev. J. B. Gilman, 1822-1881.

December 18.

The Universalist faith gives the highest inspiration to human life. It alone can satisfy the demands of reason, nature, and the soul. Through it may be felt the touches of infinite love and mercy, and heard the sweet voice from all the earth and heaven saying, "God is working within human hearts to will and do his good pleasure." The completeness of Matthew, the brevity of Mark, the definiteness of Luke, the love of John, the logic of Paul, and the submission of Mary, vouch for its truthfulness. All souls are praying for its spread. Poets are singing its praise. Art is expressing it on stone and canvas. Science is illustrating it as true. Philosophy is explaining it as divine. The best theological thought of the age is rallying to its support. How could it be otherwise? Its natural language is God, Christ, heaven.

Rev. Sullivan Holman McCollester, 1826-

December 17.

December 18.

December 19.

Universalism is the *mother*-side of God, or the *motherhood of God.* Evidently God is as much our mother as he is our father.

Rev. E. M. Clarke, 1848–

Not by the harsh or scornful word
  Should we our brothers seek to gain,
Not by the prison or the sword,
  The shackle or the clanking chain.

But from our spirits there must flow
  A love that will his wrong outweigh,
Our lips must only blessings know,
  And wrath and sin shall die away.

Mary A. Livermore, 1821–

Rev. Edgar Leavitt.

December 20.

And yet how many thousands all around us are perpetually presenting as the main objection to our faith, that it never supports the dying. Could they witness what we have witnessed of the power of this faith, dispelling all fear of death, all thoughts of the grave in the soul about to depart, so that its victory over physical suffering, over all earthly trial, sorrow, and anxiety, and over death itself, was perfect, going out at last in a radiance of glory and in the enjoyment of the sweetest peace, — could they see all this, we repeat, as we have seen it in one whose faith included the salvation of the world in its warm embrace, how changed would become their views relative to this subject!

Rev. G. W. Quinby, D.D., 1810–1884.

December 19.

December 20.

Mrs. Helen L. Hardy. 1843

December 21.

A firm persuasion that our Creator is possessed of every possible excellence, that he is our constant and best friend, that we are entirely at his merciful disposal, that he is conducting us and all our brethren of mankind, by the wisest means, to the highest happiness, and that the natural and moral disorders which afflict us are the instruments by which he will eventually establish the universal and eternal reign of purity and bliss, cannot but tend to expand the heart, to cherish the benevolent affections, to soften the manners, and unite the whole human race in the tenderest bonds of friendship and affection.

T. Southwood Smith, M.D., 1788–1861.

December 22.

I was converted to Universalism in 1847. My instincts from a child were in full accord with such a grand result; but I had been educated to believe that all who die without some kind of a mysterious conversion will be lost to God's protection, love, and mercy: surely a great mistake. The key to solve the great problem of human destiny I found in interpreting the Scriptures in accord with God's unchangeable nature, foreknowledge, and love: "One God, and Father of all, who is over all, in all, and through all, who will have all men to be saved, and come to the knowledge of the truth." Being fully satisfied that such a result would be more satisfactory to our common humanity, and in perfect harmony with the divine government, I embraced it, love it, and shall hope to die with all its grand surroundings.

Rev. Thomas Ballinger.

Rev. David Wilcox, 1779–

December 21.

December 22.

December 23.

Where now is our hope? Shall we never meet them again? Must we look for them only in the depths of the dark waters? Ah, no! Beyond the storm is a tranquil sea, a haven of rest, a peaceful harbor, where we shall all anchor at last. Though the storm parts us, and we lose sight of each other, there is One who will guide our barks, yes, and who controls the winds, and he will waft us to that sweet haven of eternal rest. And here we anchor our hope,

> "Till we, on divers shores now cast,
> Shall meet, our perilous voyage past,
> All in our Father's house at last."

Rev. E. L. Conger, 1839–

December 24.

Universalism, therefore, is not doubting, but believing. It has no scepticism in it. It staggers not at the promises. It is not a doubt, but a faith: it is not a gloom, but a glory. Its God is omnipotent; its Christ is efficient; its prophecies are histories written before; its truth is sure to win; its mission is to be triumphant. It sees death conquered, the grave robbed of its victory, immortality universal, the gospel victorious over sin, and the sentient creation rejoicing in the light, and soaring in the glory, of spiritual and eternal life.

Rev. G. S. Weaver, D.D., 1818–

December 23.

Irving Bodwell 1876
Blanche E. Hickox 1873.

December 24.

December 25.

We are encouraged to believe that the great law of growth, which he has ordained for the good of the race, will ultimately lead all God's children into the light, and up to the stature of perfect men and women.

Rev. B. N. Wiles, 1815–1880.

"He shall see of the travail of his soul, and shall be satisfied." This faith sustained and encompassed me when the heavy shadows of bereavement came to me and mine, leaving the sweet incense of peace in the soul, which is abiding.

Cordelia A. Quinby, 1833–

December 26.

How could I tread the hallowed plain
Where God and Christ and angels are,
Or how could heaven to me be gain,
Unless the lad were with me there?

. . . . . .

How could I join that wondrous throng,
Mid burnished crowns, and burning thrones,
And know his voice shall but prolong
Hell's dolorous, deep, and dreadful groans?

. . . . . .

Yes, dearest boy, thy every woe
On earth 't is given me to share:
May God no other world bestow,
Unless that boon be granted there!

Rev. L. C. Marvin, Sept. 21, 1808–1878.

December 25.

December 26.

Lilla Louise Peters-1847-

December 27.

I believe in the verity of John's vision, when he saw all in heaven and earth and in the sea reconciled to God, and heard a voice from this redeemed multitude, which he could only compare to the "voice of the many waters," blending in praises to the Omnipotent One. In this hope of the final victory of good over evil I live. Through what changes and divine disciplines, and after what consummations of the ages, it is to be effected, I know not; but I do believe God's honor and glory will in the end be acknowledged by all the intelligent creation, in a voice far surpassing in grandeur the material voice of many waters.

Rev. O. F. Safford, D.D., Dec. 25, 1837–

The love of a brother seeks the entireness of the brotherhood. The principle that seeks the good of man does not stop short of mankind.

Rev. C. C. Conner, Dec. 23, 1856–

December 28.

The growing liberality of faith under the old creeds is the most hopeful sign of the times; but it continually "draws our fire." Members of other churches are no longer thrust out for cherishing our heresy; and so they contentedly remain. Nay, in many of these churches our doctrine is no longer heresy; not only are those frankly avowing it received into fellowship, but the church takes pains to state that such belief is no longer in the way of fellowship here, or salvation hereafter.

Mrs. H. A. Bingham, Dec. 29, 1841–1877.

December 27.

December 28.

This is the nursery-ground of infantile immortals. In the most favored conditions we only begin to learn here, and none ever pass beyond the alphabet of absolute knowledge. Eternity is the term allotted for our instruction, and therein lies an infinite stretch of possibility of attainment. The evident law governing the relation of this life and the future is that we begin there exactly as we leave off here. In that higher and better life, we humbly trust and believe all souls may enter upon the scale of advancement, with no outward clogs of passions and appetites. The worst of beings may begin the way of growth and amendment. God will not hinder any soul, and all good spirits will help. And there, in that genial clime, basking in the sunlight of infinite love, the least germ of immortal life may expand and grow up into the estate of the sons of God.

JOHN R. SAGE, 1832–

"Our Father!" — how that expression vivifies the nature of him who can feel the truth of what he utters, however feebly, however rudely spoken, — by the savage or by the little child, by the erring, or the desolate, by any that feel the need of something they can stand upon! "Our Father!" Princes can say no more; beggars can say as much. It rises from the plane of humanity, leaps across the starry spaces of the sky; over the broad ocean its tones are taken up, bringing peace and comfort, casting its cheering influence over kingdoms and nationalities; is borne along like an undertone of music, to prolong the universal harmony. Here is the true grand creed for humanity; there is no discovery of science that will exhaust or cancel it; it is the rule of Christian and human unity itself.

Rev. EDWIN H. CHAPIN, D.D., LL.D., 1814–1880.

December 30.

Although we are sensible of our imperfections, and of the apostasy and moral defection of now and then an individual of our order, let us attribute these things to our own weakness; and, praying the Almighty for strength to persevere in duty and holiness, let us never forget our obligation to love God, because he first loved us, nor neglect to bow in humility to that unerring and unchanging goodness that leads to repentance.

Rev. W. I. Reese, Dec. 25, 1799–1834.

There are those who avow, that, if they did not believe in endless punishment, they would commit all kinds of wickedness. In acknowledging such a spiritual rottenness, they manifest at least one healthy fibre, that of honesty; but let such a tiger disposition still wear the chain that keeps it from deranging society, and outraging humanity.

Rev. Zenas Thompson, 1804–1882. Mrs. L. J. B. Case, 1807–1857.
Rev. Linus Paine, 1804–1884.

December 31.

Finally, this is God's world. He made it, he owns it, and whatsoever is in it he permits to be here. Moreover, "of his own will begat he us." There was no compulsion in it. It was the free expression of his own beneficence. He desires the final well-being of all men, has provided means to that end, and by all considerations of right and of reason must ultimately reclaim his own.

Rev. James Henry Chapin, Ph.D., 1832–

Rev. Adams Streeter, 1735–1786.
Rev. Richard Carrique, 1777–1848.

December 30.

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